The
CHRISTIAN CENTURY
A Journal of Religion

LIBRARY OF
UNION
THEOLOGICAL
SEMINARY
NEW YORK

The First Woman Senator

An Editorial

APRIL
SURVEY OF BOOKS

The Moral Equivalent of Intolerance

By Dwight Bradley

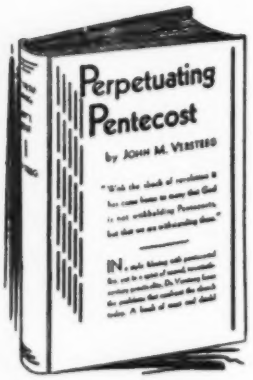
Fifteen Cents a Copy — April 2, 1930 — Four Dollars a Year

MAR 31 1930

XUM

The Pentecostal Spirit

The Nineteen hundredth anniversary of Pente
occurs this coming June. In recognition of the
asked two of the Church's best thinkers each
contribution of The Christian Century to
The books are now ready. Dr. Roberts has
He has written a book at once critical and
ical and easy to read. Dr. Versteeg's book,
event, stresses its significance as the beginning
today BELIEVE in the Holy Spirit? Read
of today DO with the Holy Spirit?



PERPETUATING PENTECOST

By JOHN M. VERSTEEG [$2.00]

"Dr. Versteeg approaches his subject with a style which flames with true pentecostal fire. Yet his zeal is balanced by a twentieth century practicality as he applies the pentecostal principles to the problems which confront the church today. It is a book of meat and drink."

Dr. Versteeg interprets the events of the historic Day of Pentecost, *SHOWS* how Pentecost was not a mere incident, but in fact "a tremendous spiritual epic," and *SUGGESTS* how leaders of churches can, through proper observance of the current anniversary, along with tens of thousands of other churches, aid in bringing to the Church, with the approach of Easter and after Easter, a new Pentecostal tide of spiritual living and thinking.

Brief quotations from the book:

"What we need is not to have Pentecost rationalized, but realized."

"Nothing short of Pervasion of Power could have made a Fellowship of the Spirit out of that bewildered, cringing company of disciples."

"When we talk of 'perpetuating Pentecost,' we are thinking not of high-pressure moments, but of high-powered motives."

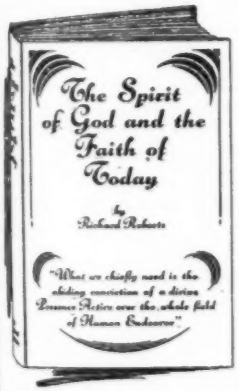
"Too many of us are looking for a punier Pentecost at a moment when we stand sorely in need of a greater."

"With the shock of revelation it has come home to many that God is not withholding Pentecosts, but that we are withstanding them."—John M. Versteeg

These two books are books pre-eminently for ministers who are
unfolding for a rebirth of the

s Abroad in the Land

ost—the birthday of the Christian Church—
vent, the Editor of The Christian Century
o prepare a book which could be offered as the
he Pentecost birthday celebration.
chieved the seemingly impossible.
preachable; a book both philosoph-
equally interpretative of the sublime
of a continuing process. Can we of
ROBERTS. What can the church
Read VERSTEEG.


The Spirit of God and the Faith of Today
by
Richard Roberts
"What we chiefly need is the abiding conviction of a divine Presence Active over the whole field of Human Endeavor"

THE SPIRIT OF GOD AND THE FAITH OF TODAY

By RICHARD ROBERTS [$2.00]

. . . *Just Published* . . .

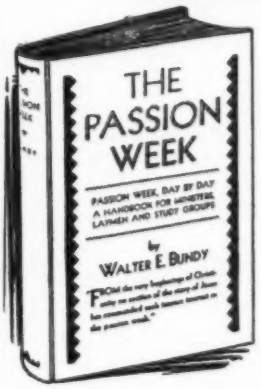
"What we chiefly need is the abiding conviction of a divine presence ACTIVE over the whole field of human life."—*Richard Roberts*

Part I—PENTECOST: The Record; the Company; the Mind of the Company; the first consequences of Pentecost; the Gift of Tongues; the Gift of Power; the Gift of Grace; after eighteen years.

Part II—THE SPIRIT AT LARGE.

Part III—THE SPIRIT IN RELATION TO THOUGHT AND PRACTICE.

taking seriously the opportunities now
true spirit of Christianity.



THE PASSION WEEK

Passion Week, Day by Day. A handbook for ministers, laymen and study groups.

by WALTER E. BUNDY

"From the very beginning of Christianity no section of the story of Jesus has commanded such intense interest as the passion week." Dr. Bundy in his prevailing scholarly and clear style has given us a remarkable, and remarkably useful book.

(Just published—$2.00)

THE CHRISTIAN CENTURY BOOK SERVICE
440 So. Dearborn St., Chicago

Please do send me, at once, the books I have checked below:

☐ PERPETUATING PENTECOST

☐ THE SPIRIT OF GOD AND THE FAITH OF TODAY

☐ THE PASSION WEEK

Name_____

Address_____

_____

☐Cash herewith ☐ Send C.O.D. ☐ Charge

The CHRISTIAN CENTURY

April 2, 1930

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT
LYNN HAROLD HOUGH
ALVA W. TAYLOR
REINHOLD NIEBUHR
JOSEPH FORT NEWTON
THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

JOHN RAY EWERS
ERNEST THOMAS
CHARLES T. HOLMAN
EDGAR DEWITT JONES
E. TALLMADGE ROOT
A. A. HEIST
FRANCIS P. MILLER
JOSEPH MARTIN DAWSON
HUGH J. WILLIAMS
JOHN R. SCOTFORD
MARCUS A. SPENCER
VERNON NASH
EDWARD SHILLITO
ERNEST W. MANDEVILLE
GEORGE B. WINTON
JOSEPH MYERS
EDWARD LAIRD MILLS
WILLIAM S. ABERNETHY
WILLIAM P. LEMON
P. O. PHILIP
T. T. BRAUMBAUGH
JAMES A. GEISSINGER
BRUCE S. WRIGHT
HAROLD E. FEY

Entered as second-class matter February 28, 1902, at Chicago Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

$4.00 a year (ministers, $3.00). Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 421
- The Betrayal 423
- The First Woman Senator 425

Verse
- Disarmed, by Helen Danforth Prudden 426
- Quatrain, by Hugh O. Isbell 430

Contributed Articles
- A Moral Equivalent for Intolerance, by Dwight Bradley 427
- Two Meetings, by Winifred L. Chappell 429

April Survey of Books
- Jeremiah the Prophet, by Raymond Calkins. Reviewed by W. P. Lemon 431
- Lincoln, by Emil Ludwig. Reviewed by Edgar DeWitt Jones 431
- The Strike, by E. T. Hiller. Reviewed by Howard E. Jensen 431
- Byron, by Andre Maurois. The Life of Miranda, by W. S. Robertson. Francois Rabelais, by Samuel Putnam. Savonarola, by Pietro Misciatelli. George V, by Sir George Arthur. Lincoln at Gettysburg, by W. E. Barton. Brawny Wycherley, by Willard Connely. Reviewed by W. E. Garrison 432
- Roper's Row, by Warwick Deeping. Reviewed by Ware W. Wimberley 433
- Jesus or Christianity, by Kirby Page. Reviewed by E. F. Tittle 434
- Pray, by Charles E. Locke. Reviewed by Charles Coke Woods 434
- The Day of Yahweh, by W. A. Heidel. Reviewed by Carl S. Knopf 435
- Emily Dickinson, by Josephine Politt. Reviewed by E. Merrill Root 436
- A Study in Undergraduate Adjustment, by Robert Cooley Angell. Reviewed by W. E. G. 437
- Books in Brief 437

Correspondence 438

News of the Christian World
- British Table Talk 439
- Special Correspondence from Detroit 440
- Special Correspondence from the Southwest 443

Making the Most of Pentecost

Now I ask you, what chance does a Cheer Leader have to cheer-lead when the page is filled up with a list of contributors like that and a table of contents as long as your arm? That's the irony of this job. The more there is to cheer about, the less space there is in which to do it.

Space or no space, I am going to emit at least an inarticulate murmur of satisfaction and wave a gesture of appreciation in the direction of the reviewers who contribute to the April Survey of Books. These are men whose opinions are worth something. The Literary Editor says he thinks himself very fortunate to have the reinforcement of such a group. And the Cheer Leader is lucky to have them to cheer about. And you, bookish reader, are luckiest of all.

Speaking of books, turn back a page—in case your eagerness to get to the Cheer Leader's column led you to pass hastily over the page on which you usually find it—and give attention to "The Spirit of Pentecost." It is indeed "Abroad in the Land." Those three books are like an army with banners, or a cloud of witnesses, or a procession of the white-robed. Two of them are a part of The Christian Century's own contribution to the Pentecost centennial. All of them are guides to an Easter and Pentecost observance which shall be not a seasonal excitement but an enduring experience.

THE CHEER LEADER.

Contributors to This Issue

DWIGHT BRADLEY, minister of the First church in Newton, Newton Center, Mass.

WINIFRED CHAPPELL, secretary of the Methodist federation for social service.

W. P. LEMON, minister Andrew Presbyterian church, Minneapolis, Minn.

EDGAR DEWITT JONES, minister Central Woodward Christian church, Detroit, Mich.

HOWARD E. JENSEN, professor of sociology, University of Missouri, Columbia, Mo.

WARE W. WIMBERLEY, minister Presbyterian church, Greenfield, Iowa.

ERNEST FREMONT TITTLE, minister First Methodist church, Evanston, Ill.

CARL S. KNOPF, professor of Semitic languages, Yale university, New Haven, Conn.

E. MERRILL ROOT, professor of English, Earlham college, Richmond, Ind.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII CHICAGO, APRIL 2, 1930 NUMBER 14

EDITORIAL

CANADA'S house of commons justified The Christian Century's faith, as expressed last week, by voting 173 to 11 in favor of Premier Mackenzie King's bill to prohibit the export of intoxicating liquor to the United States. This is said to be one of the largest majorities on a division in the history of the house. The bill now goes to the senate where the liquor interests are bringing to bear the utmost pressure to defeat it. Its fate can hardly be in doubt, although Canadian senators, holding a life tenure, are less responsive to public opinion than are the members of the house. The prime minister, however, is believed to be in control of the situation. There will be difficulties in the way of an absolute enforcement of the new law—when and if it becomes a law—but its reasonable enforcement may be expected to register sharply in the bootlegger business on the United States' side of the line.

Canada's Commons Votes To Stop Liquor Flow to U. S.

The Senate Wrestles With Censorship

THE senate's prolonged discussion of Senator Cutting's amendment to the tariff bill, which would have done away with the prohibition of the importation of obscene books, issued in a fair enough compromise under which the prohibition stands but the decision in any doubtful case rests with the federal district court rather than with the officials of the treasury department. The debate itself was, for the most part, as unintelligent and unedifying as any equal body of public discourse in recent times. There are two plain facts about this matter of so-called censorship upon which persons of the most widely varying standards of morality and theories of government ought to be able to agree. One is that traffic in rankly and outrageously obscene matter ought to be stopped as near the source as possible, without waiting for it to get into the underground channels of circulation where its detection and suppression become increasingly difficult. The other is that it is impractical to set up and enforce for the whole country, with reference to either foreign or domestic publications, such standards of purity as would be suitable for a Sunday school library, and that censorship, at least so far as it applies to the importation of foreign books, should deal only with materials which are not in any sense border-line cases. The interests of morality are not served by setting up a legal censorship which would exclude things that are not repugnant to the moral sense of most of the community, even though the best people believe that they ought to be repugnant.

Members and Electorate Must Both Vote Their Sentiments

THE vote in the Canadian parliament on the bill to establish an Ontario divorce court illustrates to perfection the argument which The Christian Century was making a year or more ago in regard to the inevitable relation of religion to political issues and the reasonableness of taking a candidate's religious connection into consideration when his church has taken a decided stand in regard to a matter of public policy. The bill was lost by a tie vote, the Catholic members, chiefly from Quebec, voting solidly against it. We are not now concerned with the merits of the legislation in question. A group of prominent Protestant lawyers issued a statement condemning the Quebec Catholics for forcing their views of divorce upon Protestant Ontario. The spokesman for the Catholic members from Quebec replied, with convincing logic, that every member, whether Catholic or Protestant, French or English, had a right to vote in accordance with his convictions. This is an unanswerable answer. If the measure required the action of parliament, even though it concerned a single province, it was the right and duty of every member to cast a vote representing his own judgment or that of his constituency. Catholic members will doubtless have Catholic consciences and vote accordingly on a question upon which their church has taken a definite posi-

tion. Their right to do so cannot be taken away by raising a cry of "Catholics against Protestants." But carry the inquiry back a step farther. Is it bigotry for a Protestant voter to take into consideration a candidate's membership in the Catholic church when he knows that this fact commits him to a position contrary to his own on a matter of public policy? To say so is itself nothing but bigotry. The voter's right to choose a candidate who represents him, taking into account all his commitments and affiliations, religious and other, is correlative to the candidate's right, if elected, to vote in accordance with his own sentiments whether he derived them from his religious instruction or elsewhere.

Supervising Children's Attendance at Movies

THE subtle dangers of the movies in their present condition and the difficulties they involve for parents are revealed in the thoughtful letter by the Rev. P. G. Van Zandt printed in our correspondence columns on another page. Parents may help their children select a good feature picture and then discover later that the program of the show contained some unadvertised supplemental picture or stage show whose filth more than offset whatever entertainment value the feature picture may have had. Such experiences are typical, not unique. They show the inadequacy of trying to effect reforms locally until some federal commission can be established to eliminate the evils at their national source, Hollywood. Nevertheless, two forms of action are possible for the local community or neighborhood at present. The first is to have a civic committee visit each new program and publish its judgment upon the quality of the program with special reference to children. A woman's club could render no more useful service to parents than to provide such a committee. This suggestion obviously will not fit a large number of neighborhoods. But it is practicable in those which do not have more than two or three movie houses. The other suggestion is for a concerted boycott of the pictures until the managers lose money by not maintaining a reputation for caring about the influence of their entire programs upon children. Some managers can be educated only through the pocketbook. We owe them this education, no matter how much it costs them!

For the Encouragement of Clean and Reverent Speech

SINCE making a recent editorial mention of the laudable work of the Catholic Holy Name society, there has come to our attention a Protestant organization having the same general aims. It is the Hallowed Name league. The purpose of this league is to combat the current spirit of irreverence especially as expressed in the semi-profanity which is in vogue among a great many people who would not care to be heard emitting a round mouth-filling oath. It is a good movement. The light and casual ejaculation of such expressions as "Good Lord" and "My God" dulls the edge of spiritual sensibility. Besides, it betrays paucity of vocabulary and deficiency of imagination. To use these and similar words without thought of their connotation of divine things is to weaken one's sense of the meaningfulness of the terms by which alone religious concepts can be expressed. What shall one do for a terminology for such religious emotions as one may have if all the available words have already been emptied of content by their habitual use as mere casual and flippant by-words? It is doubtless true that when the French say "mon dieu" they mean no more than "well, well"; and that our "dear me!" is a corruption of the Italian "dio mio." But we gain nothing by making a literal and unidiomatic translation of the French phrase into English, and if our "dear me" means the same as the Italian "My God" we might as well use it and be thankful that we have an emotional equivalent which is religiously neutral. Good religion and good taste here work together. Avoidance of profanity and avoidance of vulgarity both argue against these unimaginative and irreverant uses of the name of God. For information about the Hallowed Name league, address Rev. Josiah R. Ellis, Amherst, Virginia.

A Questionnaire on Questionnaires

SOMEONE might well send out a questionnaire to discover what people do with the questionnaires they receive. The questionnaire nuisance has grown to staggering proportions. Few days pass, or at least few weeks, without the receipt of one or more lists of questions the answers to which are expected to be contributory to some piece of social, political, economic or religious research. Some of them would require much time if the answers were to be of any value. In many cases the sum total of all possible answers would be of no value anyway. The temptation is to throw them all in the waste basket. But that will not do either, for some of them represent important investigations. A word of exhortation to receivers of questionnaires: scrutinize; discriminate; answer conscientiously or not at all; do not feel bound to answer every question that some inquisitive person asks; do not neglect to answer those which are part of a valuable research project. And a word of warning to senders of questionnaires: do not ask for any facts that you can't use; let the questions, so far as possible, be answerable by a check-mark, a figure, or a yes or no; do not ask the recipient to write an essay; do not call for data which the recipient is not likely to have in mind or on file readily accessible; do not expect people to spend time in forwarding a research project which interests you but not them; promise to every person who cooperates in your collection of data a summary of the results of the investigation if he wants it, and

keep the promise. Nuisance or not, the questionnaire remains the best way, and in many cases the only way, of assembling certain types of valuable information. If questioners will be more considerate in formulating and distributing them, the recipients will be less hard-boiled about throwing them into the waste basket.

"Safeguarding" Episcopal Churchmanship

IN a recent issue, The Christian Century carried an account of the cooperative plans made by several communions to provide a community religious enterprise for the new town of Radburn, recently established in the New Jersey suburban district. The Episcopal church was named among those supporting the enterprise. Evidently, reports of Episcopal cooperation have caused misgivings within that communion. But, after investigation, the American Church Monthly is glad to be able to say that "the situation is not quite so bad from the point of sound churchmanship as it seemed from the reports. These made it appear that Episcopalians had gone in on an even basis (sic!) with several Protestant bodies. What was not published was that the bishop of Newark had insisted on certain all-important reservations." Here are the reservations:

> That our people must not lose their identity as members of the Episcopalian church in this grouping for union service. And that no attempt be made to influence or change their allegiance to the Episcopal church.
>
> That opportunity be given our people for worship and to receive the sacraments at convenient and reasonable hours on Sundays, these services to be conducted by some priest under an appointment by the bishop, and further that our clergy shall have full right to minister to and conduct any rites of our church as may be deemed necessary by our people in Radburn.
>
> That effort must be made to find out the wishes of Episcopalians in Radburn, and provision be made for their transfer to their own church when it shall be organized.
>
> That when a sufficient number of Episcopalians shall have moved into Radburn, and indicate a desire for the formation of an organized church, a site of land shall be available for the erection of church buildings.
>
> That whoever is appointed to have ministerial overcharge of the union services, he be informed of this our understanding of the agreement for these union services before he is called.

The American Church Monthly holds that these reservations "should be generally known to avert misunderstanding." To which all will agree.

The Press Warns The Public Against Its Own Poisoners

WHEN The Christian Century, in an editorial, "Does Your Newspaper Want Peace?" warned its readers against the way in which a part of the press would treat such efforts toward international understanding as the present London conference, it did not mean to intimate that an influential portion of the American press is not wholeheartedly on the side of peace. Indeed, one of the most encouraging facts concerning the conference has been the way in which certain journalists and certain newspapers have pointed out to the public the sinister policy being followed by another part of the press. Thus, Mr. Jay G. Hayden writes to the Detroit News that "William B. Shearer is not present in London, but he is personified by a group of American journalists whose sole purpose seems to be to discover some point of difference which will wreck the conference." And the influential Buffalo Evening News, in a scathing editorial entitled "Poisoned News," declares without equivocation that "a certain section of the press is engaged in the practice termed by Bismarck 'international window-smashing.'" "The American people," this paper goes on to say, "should weigh the dispatches emanating from London. They must not forget that from time to time real news will be scarce and should therefore be on their guard against rumors, surmises and conjectures founded on half-facts or no facts at all. This conference is too important to be wrecked by the agents of a dishonorable section of the press." When the newspapers will themselves declare openly that certain of their contemporaries are "dishonorable" and dealing in "poisoned news," there is hope for an improvement in the general condition of daily journalism.

The Betrayal

NOTHING that can happen at London from now on can obliterate the fact that the cause of peace has been tragically betrayed by the conference on naval armament. The betrayal took place at the beginning, more than two months ago, when the procedure of the conference was first defined. It caused depression in the hearts of peace lovers the world over, who nevertheless tried valiantly to keep their spirits up, praying in the face of adverse reports from day to day, hoping that the course chosen was only temporary, and refusing to believe that the five greatest nations of the world could be guilty of such moral evasion as the daily reports seemed to indicate. But patience and hope are no longer possible. The method of the conference appears to be established beyond hope of change. It must now argue out its problem on the line it has chosen if it takes all summer, and if the line it has chosen leads to failure it is unlikely that there will be any revision of the strategy.

There is no gain in further concealing our disappointment. The damage has been done. It can not be repaired. Even if a fairly respectable treaty should be conceived and brought forth by the kind of negotiations now in process, it would not repair the damage. Such a treaty could hardly be called the child of the spirit of peace. It would have little if any significance for peace, even though it might substantially relieve the tax burdens which armament

imposes upon the nations. The London conference has proved to be not so much a peace conference, as an economic conference. It has smothered the original motive which called it into being, and is proceeding upon a presupposition which not only disregards the recent accomplishments of peace, but, in effect, denies them. The conference is definitely a reactionary event. Its orientation is in the past. It is an anachronism. Such a conference could have been held ten years ago, twenty years ago, as logically as now. No matter what its outcome may be in terms of parity and number of ships, the essential peace value of the conference has already been sacrificed.

What was the essential peace value of such a conference?

It was plainly this: to thrust the peace pact deeper into the consciousness of the nations. The nations have forsworn war. Legally, war is now outlawed. The supreme problem of peace henceforth is to create a world psychology which takes that fact seriously. Any international arrangement which builds upon that fact augments its reality and pushes the possibility of war farther into the limbo of the unthinkable. Any international arrangement which disregards that fact, subtracts from its reality and brings war nearer as a thinkable possibility. Reduction of armament is important: it is vital. But reduction is not nearly so important as the reason for the reduction. Be the reduction ever so substantial, if it has not been actuated by mutual trust in the good faith of one another's signature to the peace pact it will have little significance. Nations whose navies have been proportionally reduced will fight as quickly with their smaller navies as with larger ones—if the will to fight remains unchanged. The hopes that focussed upon the London conference arose from the conception that whatever treaty was negotiated would express the changed psychology produced by the peace pact, and in turn would react into that psychology to imbed the pact yet more deeply in the consciousness of the nations.

But the conference has betrayed these hopes. Instead of standing on the peace pact and envisaging peace, it has ignored the peace pact and envisaged war. Its negotiations, therefore, have discredited peace. The question which each nation poses for itself at London is: How large a navy do we need in order to be able to cope with the contingency of war? This question reflects the psychology of fear, of cynicism, and of suspicion. Peace does not lie along that road. Even if it should lead to some reduction of armament, it does not touch the essential matter. It is merely the old fallacious attempt to gain peace by preparing for war.

On the pen which was used at the signing of the Paris pact in 1928 were inscribed these words: "If you would have peace, prepare for peace!" The only diplomacy consistent with the Paris pact is a diplomacy which envisages peace and prepares for it. No one would expect the nations to apply the new diplomacy of peace absolutely. Fear and suspicion were not banished on the day war was renounced. The nations do not yet have full confidence in one another's honor. But there is *some* confidence. The pact made *some* difference. It enlarged the zone of mutual trust in *some* degree. It is not necessary that all shall agree as to just how much difference the pact has made. The important thing is that our diplomacy shall enlarge that difference, and not lessen it.

Therefore, the only question which the London conference had any business to consider was this question: Having renounced war, and made it a crime to go to war, how much naval armament do we need to police the seas? The answer to this question would not be a pure answer. It would reflect many conflicting hopes and fears and interests. But it would be an answer *formally* based upon the difference which the peace pact has made in international relations. It might be a very timid answer. But it would open the way to a bolder answer later on. Whether or not it substantially reduced the navies of the world, it would at least appreciably increase the prestige of the peace pact, and this is only another way of saying that it would appreciably strengthen in every nation the will to peace.

This is the hope which the London conference has betrayed. The world had every right to cherish the hope. The call for the conference cited the peace pact as the preeminent reason for such a gathering. President Hoover and Premier MacDonald, returning from their Rapidan conversations, issued a joint statement in which they said that they had been considering the armament question on the basis of the new situation created by the peace pact. Read their words again:

> Our conversations have been largely confined to the mutual relations of the two countries in the light of the situation created by the signing of the peace pact. Therefore in a new and reinforced sense the two governments not only declare that war between them is unthinkable, but that distrusts and suspicions arising from doubts and fears which may have been justified before the peace pact must now cease to influence national policy. We approach old historical problems from a new angle and in a new atmosphere. On the assumption that war between us is banished, and that conflicts between our military or naval forces cannot take place, these problems have changed their meaning and character, and their solution in ways satisfactory to both countries has become possible.

Now read in today's newspaper the reports of the negotiations at London! How different is the atmosphere! How unlike are the vocabularies! How opposite are the presuppositions! The diplomacy of London is the direct antithesis of the diplomacy of the Rapidan. In one case war was "unthinkable," as the result of the peace pact. In the other it is the one overshadowing thought! On the Rapidan, the peace pact lighted the whole sky. In London, the pact is hidden by the dark clouds of war. In the light of the pact the success of a naval conference would be an

evidence of the existence of actual goodwill and faith among the nations. In the shadow of the war cloud the success of the conference is to be measured in each nation's eyes by the size of the navy its delegates bring home!

Who is responsible for this surreptitious shift of diplomacy? France, it may be answered, is responsible. Before the conference opened, France took exception to the emphasis upon the peace pact contained in Great Britain's invitation. France threatened to decline the invitation if the negotiations were to be based upon the pact. In order to placate France, the basis of the conference, as conceived by Mr. Hoover and Mr. MacDonald, was abandoned.

But the responsibility cannot be saddled upon France alone. If France is to be blamed for rejecting the peace pact as a basis of negotiations, Great Britain and the United States are no less to be blamed for yielding in a matter so fundamental. We can leave the British government to British public opinion. But American public opinion cannot do otherwise than hold the American government responsible for its betrayal of American peace policy. The peace pact is the basis of America's peace policy. It is American in origin; it has been invested with the moral authority of two administrations; it was approved by the senate with only one dissenting vote; and it more nearly commands the unanimous support of the American public than any peace measure which has ever been before our people. This alone was sufficient ground for the universal expectation that the naval conference would find its guiding theory in the fact that war had been absolutely renounced by the nations.

At what point and in what manner our government yielded to the behest of France has not been disclosed. At the outset of the conference, while the other delegations were stating their demands, Mr. Stimson declined to take part, saying that all the world knew where America stood—referring no doubt to President Hoover's Armistice day pronouncement. But shortly afterward, Mr. Stimson was drawn into the spider's web of negotiations on the same level as the rest, offering a slight and grudging reduction in battleships in marked contrast to Mr. MacDonald's earlier offer to consider the eventual total abolition of the battleship fleets.

The surrender of Mr. Stimson was complete. After two months of argument, it would now be nothing less than hypocritical for him to remind the conference of the existence of the peace pact—it would be hypocritical unless the reminder were accompanied by a confession of sin, by a repudiation of the whole conceptual fabric which has been woven during the two months of argumentation, and by the total reorientation of the mind of the conference away from war and in the direction of peace. It is possible, of course, that such a conversion may yet take place. Driven to desperation as it confronts failure, the conference may yet come to its senses. France may come forward and, with a generous gesture, relieve the United States of the embarrassment which her war-minded diplomacy created in relation to the proposed consultative agreement. She may disavow any thought of interpreting such an agreement as implying an obligation to come to her aid with force in an hour of crisis. That might open the door for at least the shy and furtive entrance of the peace pact into the negotiations. Other possibilities may develop. But the damage already wrought in world psychology by the vivid and cynical envisagement of war as the ruling factor in the negotiations up to date cannot be undone. The conference has done more to reestablish the war psychology of the world than any event which has occurred in the past decade.

Disarmament is not the goal of peace. It is a by-product of the attainment of peace. Armament and disarmament are symptoms only. The reality is the conscious purpose of the nations to live in peace. The Paris pact is the supreme expression of this will to peace. If a conference called to limit and reduce armaments results in the weakening of the peace pact by stirring up ancient fears and suspicions and reviving the envisagement of war, it were better for the world that that conference had never been held.

The First Woman Senator

SOME DAY a woman will sit in the senate of the United States. The women of the nation—and the best-thinking men, too—look forward to that day with sensitive feelings. It will be a great honor to be the first woman senator elected by the people. Her success will set up a new milestone in the progress of womanhood and of society. The first woman senator should therefore carry with her into the senate those ideals and convictions, and that personal character, which reflect the best in the nation's womanhood, and will bring the highest honor to her sex. It has been generally assumed that the enfranchisement of women would tend appreciably to elevate political policy and purify practical politics. It remains to be seen whether this hope is to be realized.

Mrs. Ruth Hanna McCormick of Illinois desires to be the first woman senator. Her candidacy presents the women voters of the state with an issue which calls for clear thinking, unobscured by the pride which women naturally will take in seeing a woman in the senate. The issue is plain: Does Mrs. McCormick's candidacy reflect those ideals and convictions which women will be proud to see represented in the upper house at Washington?

Mrs. McCormick rests her hope of securing the republican nomination upon three major considerations: opposition to the world court, a clever evasion of the prohibition issue, and her special knowledge of and implication in the technique of machine politics. It will be obvious at a glance that the women of Illinois who vote for her because she is a woman do so

at the sacrifice of those political ideals upon which they have the most intense and seasoned convictions.

The women of the nation—and of the world—are the backbone of the peace movement. The birth of the outlawry of war idea was virtually synchronous with the adoption of the nineteenth amendment which gave women the ballot. The astonishing progress of this idea, leading up to the Kellogg pact and now pausing at the threshold of the world court, runs parallel with the movement among women to find the best forms of organization for exercising their newly won franchise. During all this period the question of world peace has been one of the subjects in which women's clubs and leagues throughout the nation have majored. As a result, there is no section of our citizenship which has achieved so much intelligence on the various aspects of the world situation as have our women voters. They are for peace. They favored the outlawry of war. They favor the establishment of whatever institutions are required for making the outlawry of war effective. They favor the acceptance by the United States of those responsibilities which are relevant to the creation and maintenance of such institutions. They therefore favor the adherence of the United States to the world court.

Mrs. McCormick opposes the world court. Her characterization of it as "the league of nations court" is disingenuous. Her claim that our membership in the court would entangle us in European politics, and in a possible European war, is fantastic. Backed by the Hearst press and the Chicago Tribune her hope is to capitalize the prejudice and confusion which their wanton propaganda has created. It is a fake issue at best, analogous to the famous issue which "Big Bill" Thompson trumped up under the slogan "America First," and with a yell of mock defiance to King George to "keep his snoot out of Chicago's public schools." For Mrs. McCormick, even if elected, will in all human probability have no chance to vote on the world court. The issue will have been decided in the senate before she could take her seat March 4, 1931.

But do the women of Illinois wish to represent them in the conspicuous and historic role of the first woman senator one whose mind on international affairs is revealed by the kind of arguments against the world court which she is using in her campaign?

The second issue which Mrs. McCormick's candidacy raises in the woman voter's mind is that of prohibition. Mrs. McCormick would say that prohibition is not an issue. Senator Deneen, her opponent, is dry, and of herself she says, "I am running as a dry." But her evasion of the issue by means of this clever formula creates the issue. One of the chief embarrassments to prohibition is the political dry. We already have too many holders of high office who got there by "running as a dry." Will Mrs. McCormick leave out the "running as," and say distinctly, "I am a dry." Will she tell the women of the state that she is dry personally, that her political conviction is dry, and that she will support those policies which will reinforce the prohibition law? Until she does so, the women of the state who vote for her because they would like to see a woman in the senate are sacrificing their real convictions to bare sentimentalism.

The third issue which the woman voter faces in Mrs. McCormick's candidacy is that of her political associations. Ever since the passage of the nineteenth amendment the burden of Mrs. McCormick's exhortation to her voting sisters has been to get into the political game, to align themselves with party machinery and do as the men do in practical politics. Taken in the better sense, we have no criticism of this advice. It is plain that Mrs. McCormick has practiced what she has preached. In the light of the outcome as disclosed in her present candidacy, the woman voter has every ground to ask whether Mrs. McCormick's practice has been in the better sense of her preaching or in its baser sense. At any rate, the political factions that have rallied to her banner are of such a character that her nomination would unquestionably put new life into those vicious political gangs which have preyed for years upon the state of Illinois and made Chicago a universal symbol of political corruption. The three names which most vividly symbolize political iniquity in contemporary Chicago are "Big Bill" Thompson, Robert E. Crowe and Morris Eller. They and their several organizations are working night and day for Mrs. McCormick's nomination. With brazen virtue Mr. Crowe announces that Mrs. McCormick is against the world court, and so I am for Mrs. McCormick! Chicago is in the way of redeeming itself from the power of these three notorious corruptionists. Mrs. McCormick's claim that she has given no hostages to them may be accepted at its face value or not, according to the disposition of the individual voter. But these men know which side their political bread is buttered on when they cast their lot with Mrs. McCormick.

Apart from the fact that she is a woman, the women of Illinois have no stake whatever in the success of Mrs. McCormick's ambition to enter the senate. On the contrary, the fact that she is a woman is additional reason why this great new body of voters will not wish to give her their support.

Disarmed

I SOUGHT her out on punishment intent
For some misdeed which seemed important then,
And found her breathless, in absorption bent
Above a bowl of soap suds, laughing when
A bubble soared and sailed above her head.
"Oh see me now! I'm making worlds!" she said,
For who was I to reprimand a God!
And silent fell my verbal chastening rod,

HELEN DANFORTH PRUDDEN.

A Moral Equivalent for Intolerance

By Dwight Bradley

IN A RECENT and challenging article in The Christian Century entitled, "Is a Tolerant Christianity Possible?" Professor Frank Eakin poses a question which sooner or later must receive a convincing reply. He asks, "What is available for the Christian enterprise today as a 'moral equivalent' for the old intolerance?" I should like the privilege of suggesting an answer to that question.

As a matter of fact, the Christian enterprise has—excepting as represented by those branches of Protestantism which remain fundamentalist and, of course, the Roman Catholic and Orthodox churches—abandoned the elements in Christianity which gave to intolerance any rational grounds for being. Save as Christianity be defined in terms of the discipleship of Jesus and the fellowship of his spirit (a definition acceptable only to those of liberal viewpoint), it can scarcely be said that there is left to modern Christians any quality or attribute (other than those of race and language) which can serve to differentiate them from Jews, Moslems, Hindus or the growing number of men and women who avow allegiance to no institutional religious system whatever. How shall Christians be known as such when they have cast aside belief in the saving efficacy of the sacraments, have ceased to accept the legalistic doctrine of atonement, have repudiated the traditional theory of biblical inspiration, and have parted company with those who regard the church as being in a supernatural sense "the body of Christ"? Only, to be sure, by the manner in which they exemplify the teaching and radiate the spirit of Jesus Christ. The sole difference between a Christian and a non-Christian, according to any tenable view of liberal Christianity, is that which can be discovered in conduct and sensed in motive. A Christian, defined in contemporaneously significant terms, is one who acts as he believes Jesus would act and whose motive for thus acting is an inward loyalty to Jesus' spirit.

Jesus' Character-Patterns

The Christian enterprise, from this standpoint, is one which seeks to establish character-patterns like those of Jesus, and to do so by creating a personal devotion to him as the supreme hero of mankind. Its method is to arouse a hero-worship which issues in certain practical attitudes toward life.

A most cursory examination of the records will indicate to anyone that Jesus was not intolerant, but was rather a man of the most magnanimous goodwill. Christian intolerance did not arise from the example of Jesus, but sprang from the spiritual overzealousness—one might almost say, the neurotic persecution-complex—of those who undertook to propagate a movement in his name. Christianity, as a system of formulae and as an organization of proselyting enthusiasts, grew away from the viewpoint of Jesus until the mood and temper of its adherents were more that of modern communists than of the gracious Man whom they worshiped as God but neglected as an example of good morals and good manners; a man, indeed, whose type is better represented in modern society by men like Ramsay MacDonald than by the fierce terrorists of Russia.

Why We Are Intolerant

If, then, the Christian enterprise today is looking for a "moral equivalent" for the old intolerance, there is no better place to look for it than in the New Testament gospels, and in the biographies of such saints as Francis of Assisi and Abraham Lincoln. Therein will be found not only a moral equivalent for intolerance but a spiritual equivalent for the persecution-complex. And it is the latter that we must discover and apply before we are able to do away with intolerance, which springs from fear. Men are intolerant only of that which seems to threaten the stability of their individual and social integrations. They are always tolerant of that to which they feel superior and which they realize is unable to threaten their security. Intolerance is an attitude which derives from a sense of real or imagined danger. Tolerance is an attitude which represents a certainty that one's position cannot be successfully assailed.

Tolerance of Jesus

Looking to the gospels, one learns that Jesus lived in serious peril of his life for months, and yet persisted in an attitude of unshakable goodwill. Even when the crises came and he was confronted with execution, he betrayed no bitterness. On the cross he prayed for the forgiveness of his persecutors and assassins. He felt himself at all times to be inwardly superior to those who were arrayed against him; superior, indeed, to the death to which they doomed him. He had no fear, no martyr-complex. He was, therefore, tolerant.

The same was true of Abraham Lincoln, whose imperturbable calm and never-failing generosity were the marvel of friends and enemies alike. He was superior to those around him with a superiority which was grounded upon his own sense of inward security. For this reason, Abraham Lincoln was tolerant.

Christianity in Danger

In order that the Christian enterprise should become, therefore, really tolerant without becoming at the same time merely supine, it must first discover, through allegiance to the spirit of Christ, the basis for a sense of its security as a movement worthy of survival in the modern world. Intolerant Christian-

ity of the former periods possessed no such basis. It was a *militant* organization, a fighting army. Beginning in the Roman empire as a mere handful of converts recruited at first from the more humble strata of society, it forced its way against persecution by maintaining itself as a closely knit, passionately partisan, fiercely exclusive order. For centuries it stood up against every sort of attack; not the least formidable of which were assaults upon the structure of its philosophy. Its life as an organism depended upon the bigotry and narrowness of its leaders and upon the blindly jealous loyalty of its adherents. The character-patterns of Jesus and the attitudes which they would have induced, could never have created the Christian church. It was necessary that Jesus be abandoned as an example if Christianity as a distinctive movement were to succeed.

From that early period until now, Christianity as a system has been periodically in danger of its life, and always when the peril has grown great and destruction was imminent, Christians as a whole have become automatically intolerant. They have, in other words, risen up to defend their faith! The Inquisition grew out of fear. So did the attack upon Darwin and the evolutionists. So did the fundamentalist crusade. So will all expressions of intolerance which may appear in the future. Intolerance is a defense mechanism set up to ward off danger.

If, then, Christians are to be justified in being tolerant of Jews, Moslems and the other religious groups, they must first be convinced that their principles are so securely established in the very nature of things, that no attack could possibly avail to destroy them. A tolerance based upon any other foundation could be no tolerance at all, but only a species of apathy. If convinced followers of Jesus and partakers of his Spirit are to permit themselves to become tolerant, they must be utterly certain that, no matter what may come, Jesus and his Spirit will conquer the world by the force of an overwhelming appeal.

Inward Security

A moral equivalent for the old intolerance, therefore, must be sought and found in a sense of perfect inward security like that possessed by Jesus; rooted in confidence that his Spirit and teaching are so inevitably bound to win against all counter-forces, that one may quietly, serenely, relaxedly give himself to the task of becoming more like Jesus' type of being through the inspiration of his Spirit; seek by example and words to persuade others to do the same thing, and leave the issue to God. Such a mood and attitude will of necessity be entirely tolerant since no fear as to the outcome will be present. And the ensuing tolerance will lead to understanding, to sympathy, and to a desire for comradeship. The other man's views will cease to be a threat and will become interesting. Points of resemblance will be found to the mutual satisfaction of both parties. Opportunities for cooperation and collaboration will be sought. Helpful consideration will replace destructive antipathy. Rabbis and Christian ministers will exchange pulpits. Rabbis will pay tribute, ungrudging because unsolicited, to their Christian brethren and will claim Jesus as one of their outstanding racial heroes. Ministers will acknowledge their debt to the Jews and will go out of their way to recall that Jesus was a pure-bred Jew. As a result, the Christianity that is defined in terms of discipleship of Jesus will seem admirable to everyone who admires the traits of goodwill and human-kindness. At length, perhaps, the persecution-complex that still dogs the mind of orthodox Christianity and still hounds the dreams of many Jews and Moslems and adherents of other faiths, will find itself being eliminated in the only way that any such neurotic seizure can be cured, namely, by the application of the therapeutic principles of constructive goodwill backed up by an assured dependence upon the goodness and love of God.

A Moral Universe

Surely, the evangel of such a Christianity as that which we are discussing must be the good news of a moral universe in which men of friendly intent are safeguarded from all spiritual harm and are assured of ultimate success in their effort. And surely there is no vestige of excuse for intolerance in this evangel. Fearless and friendly men we Christians ought to be, telling mankind about a world in which a heroic man named Jesus has lived and still lives; a world that, to be sure, often persecutes those who try to follow Jesus, but one in which men of Jesus' type are invulnerable and always come back after they are supposedly dead and buried to carry on the spirit more fearlessly and with a friendliness more unconquerable than before. Unless this be our gospel, what have we to preach, and what manner of lives shall we live? We shall be superseded by those who refuse to accept the name of Christian, who abandon the churches to which we minister and which we formally support, who repudiate our leadership and who reject our counsel, but who value the beautiful Spirit that we have been too dull to appreciate, gain the courage that we had not the faith to receive, and become the representatives among men of that tolerant goodwill which Jesus showed in his attitude toward all of his fellows, friend and foe alike. If this happens, if self-styled Christians turn away from their amazing opportunity, Christianity will of course go on, under another name perhaps, and under different auspices, but no whit less surely and serenely than it would if we ourselves were cooperating.

It is impossible to believe that the sort of man that Jesus was and the sort of Spirit that Christ is, can fail at last to win mankind. This, then, is our moral equivalent for intolerance—that we learn to be secure in our confidence and that we let our sense of security express itself normally in an attitude of imperturbable goodwill made effective by sympathetic understanding.

Two Meetings

By Winifred L. Chappell

NO SOONER had Bishop Manning issued his call to a service of prayer at the Cathedral of St. John the Divine in New York on Sunday, March 16, than the Friends of the Soviet Union announced a counter-protest meeting. The F. S. U. is not quite a communist organization. You can join for a dollar and no questions asked, except that you feel friendly to soviet Russia. But its spirit is communist. Up in its little cluttered offices there is the same eager haste—as if the time were all too short for the task—that marks all the communist offices in New York, and throughout the world; on its walls similar posters, banners, cartoons. And its connections are communist. The organizations that it lined up quickly to join in the counter-protest were for the most part left wing trade unions and groups affiliated in one way or another with the party, or openly sympathetic to it.

The first announcement was that the meeting would be in Madison Square Garden. This was followed by word that the Garden could not be obtained, that the meeting would be in the Bronx Coliseum. That looked like a come-down. The Garden is in the heart of New York, the Coliseum off up at 177th street. The change proved trivial. Young communists in New York would go to Timbuctoo or the moon for a demonstration, if there were any kind of transportation thither—and it need not be de luxe travel either. The meeting was announced for 2 o'clock, characteristically—two hours before the cathedral meeting.

"For the Cause"

Policemen, on foot and mounted, line the circular walk leading to the Coliseum, "two emergency wagons, the bomb squad, the riot squad, thirty-five mounted policemen, and two hundred uniformed patrolmen" on the outside, according to the New York Times the next morning, while "inside more than two hundred detectives in civilian clothes mingled with the throng." Police Commissioner Whalen is there and other high police officials. But bluecoats are all in the day's experience to communists. At two windows tickets at 25c each are going like hot cakes. "This way, comrades, right this way for your tickets." Inside, a comrade is pinning red flowers on lapels for "as much as you want to give." Be assured it will go to the cause. The money motive is at a minimum in this group. For the same cause youth are selling communist and near-communist papers, "The Labor Defender," "New Masses," "Woman Worker," "Young Worker," "The Communist." Here and there a boy is moving about with sandwiches. The girl usher near me buys one, scootches down and bites into it with relish—"I have been here since 11," says she in mild apology. The party assigns duties that way.

The great auditorium is rapidly filling. Thousands —twelve thousand the Times reported, the Daily Worker twenty-five thousand. Anyway, the huge barn-like structure, with its stadium arrangement, is filled. As soon as a section is occupied, the ushers, each with a red band marked F. S. U. on the arm, join hands across the aisle, thus forming a living rope: "No more seats here, comrades." "Comrades, keep the aisles clear." The audience is composed almost entirely of youth—just a sprinkling of younger middle-aged folk, hardly a gray head. Practically no one is smoking. The girls have a minimum of makeup. Clothes are good enough, but not smart.

"Prisoners of Starvation"

The band strikes up the Internationale. The audience surges to its feet. "Arise, ye prisoners of starvation!" I have heard it sung when the effect was a bit ludicrous. American working youth suffering starvation? Just now it seems somehow appropriate. Millions unemployed. On great banners stretched across the front of the communist headquarters on Union square are slogans, "Organize into unemployed councils and join the communist party," "On with the fight for work or wages." Present communist leadership of unemployed demonstrations gives a certain poignancy to the song, "'Tis the final conflict. Let each stand in his place."

The presiding officer is speaking. His voice carries easily. He is saying that the worldwide religious protest is an international capitalist plot against the workers' fatherland, the soviet union. He is saying that the five-year plan is succeeding and that the capitalist nations are jealous and afraid. He is asking why there is protest against persecution in Russia when the religious folk were silent at the martyrdom of the Shanghai students and of Ella May Wiggins of Gastonia. He is reminding his hearers that Germany and France and England prayed to the same God to help them win the world war—"First they prayed, then they killed. They are beginning again to pray." When he mentions rabbis, priests, preachers, the audience boos. When he says, "We licked the white army, we will lick your black army," there is wild applause. He is calling friends of the soviet union to be ready to mobilize in twenty-four hours. He is connecting the mobilization directly with the conception of Russia as the workers' fatherland. He is talking about the five-year plan, the seven-hour day, the five-day week, the place of workers and peasants. (The five-year plan has already become a sort of dogma to communists in this country. But rich in content. Read that breath-taking official book, "The

Soviet Union Looks Ahead." Then read Anna Louise Strong's priceless, "The Red Star in Samarkand"—the working out of the plan among remote and primitive peoples.) Outside is police commissioner Whalen, villain of the Union Square story of a few days ago, when the unemployed demonstration ended in an orgy which has caused even conservative New York citizens to cry out.

There are speakers representing non-communist groups. There is suddenly a great roar of applause lasting many minutes, people jumping up on the chairs waving wildly. William Z. Foster has arrived. He is not only the party's standard bearer in this country. He is hero and martyr. He is out on bail just now, charged with "unlawful assembly" and "felonious assault" in connection with the Union Square demonstration.

Making Cathedrals into Museums

Foster is fiery but restrained. He tells the audience that the protest represents a "new holy war to rescue capitalism and religion at the same time"; predicts a time "when we will take St. Patrick's cathedral and the Cathedral of St. John the Divine and make them into museums."

The service at the cathedral begins with a procession—choir boys, clergy in charge, visiting clergy. The body of the cathedral is full—3,500 the press reported, people coming and going; as many more at St. Patrick's, and uncounted protesters in Jewish places of worship. Several policemen "protect" each entrance. There is one inside and one outside of the revolving door; several in the back of the church. Detectives guard Bishop Manning.

The congregation is composed of church folk who in appearance run true to type—quiet manners, tailored suits, fur, kid gloves. Most of them are middle-aged, though there is more than a sprinkling of bald and gray heads and of youth.

The speakers take pains to say that the meeting has no concern with economics or politics. They express Christian tolerance and humility. Some of the words are strong, but the tones are measured and dignified. In her column in the World a few days before, Elsie McCormick had remarked: "Many a clergyman is so blinded by tears shed for the poor Russian prelates that he walks right through a queue of the unemployed without even seeing them." But there are no tears here; there is little passion.

Bishop Manning Speaks

The facts of the persecutions, says Bishop Manning, are "such as should move the heart and stir the conscience of every right-minded man and woman." "We must bear our witness before God and men. We must pray for the persecuted. We must pray for those who are inflicting these wrongs." Speakers refer to "suffering for conscience' sake," to "the blood of the martyrs which is ever the seed of the church." (One's thoughts go straying to the current persecution of communists in our cities.) There is reference to "the passions of evil men." (Suddenly one thinks of those serious-faced heads of departments in Moscow under the strain and urgency of getting into operation a social program, the like of which the world has not seen.) A speaker calls to mind the "thousands and thousands of boys and girls in Russia growing up without God." (One's truant mind suddenly conjures up young communists in Russia subjecting themselves to a discipline of which our boys and girls do not dream, putting themselves under orders of the party, becoming shock troops to collect grain and fell timber, that the great industrialization program may succeed that Russia may be "socialized.")

There is a hymn, "Nearer, My God, to Thee." It is sung listlessly. Are the singers conscious of a precious experience which is being denied to others? (Thoughts fly back to the meeting at the Coliseum—that wild shout, "Arise ye prisoners of starvation!") The Metropolitan Platon is given the pulpit. Tottering with age, bearded, clad in rich vestments, fumbling with his miter, he comes forward. He reads in hardly audible voice a long message and prayer. A figure from another age. (One thinks of Jesus clad in a tunic walking along a dusty way asking thoughtfully, shrewdly, Can new wine be put into old skins?)

A Proclamation

A disquieting circumstance. At the entrances to the cathedral men are handing out to those coming and going "A proclamation"; good type, good paper. It is signed by Association Unity of Russia, Association of Russian Right Men, Association of Russian Army and Navy Officers. It professes to speak for Russian-Americans. It adds to protest against persecution in Russia an attack on the Amtorg, which it accuses of harboring propagandists. These it blames for the recent "unlawful riots," which "originated in Moscow." It asserts that this country does not need soviet trade. It urges pressure on congress for an investigation into Amtorg's activities.

Why Amtorg? Why this Russian trading corporation which is quietly carrying on the growing enterprise of filling soviet orders for tractors, automobiles and a multitude of things needed for the carrying out of the five-year plan? Are the Coliseum speakers right? Is an attack being prepared on the soviet union? And are church folk unwittingly lending themselves to this sinister purpose?

Quatrain

WE CARVE his cross into an amulet,
The red blood which he shed upon the hill
We make a rite of worship, and forget
The red religion of courageous will.

HUGH O. ISBELL.

APRIL SURVEY OF BOOKS

The First Great Heretic

JEREMIAH THE PROPHET. *By Raymond Calkins. The Macmillan Company,* $2.50.

IT IS Badé who gives the Prophet of Anathoth the name of "the first great heretic," and surely one who challenges the authenticity of the national tradition about religion, who shows the most hoary sanctions to be under sentence of life, who rescinds the idea of an invulnerable city and temple proclaimed by a predecessor, who can indict the scribes as forgers of lies, and who derides contemporary prophets in terms that resemble a Dickens description of "the unventilated breath of the powerful Boanerges Boiler," earns the right to such a title.

Yet, so tangled is the book of Jeremiah in the authorized version, it has required a wealth of historical criticism and the cumulative insight of devout scholarship to extricate the man himself so that he might stand out in all his towering significance. Even yet there remains for someone the opportunity of disclosing Jeremiah as an early radical to be reverenced by future conservatives, as the author of a philippic against vested property interests, as a protestant with a real protest against ecclesiastical materialism, and as the precursor of all souls who refuse to bow the knee to Baal for "faith, hope and *parity*."

Armed with a few books, which includes this latest work of Mr. Calkins, one can now establish fellowship with that seventh century prophet than whom "a braver, gentler and more exquisite or more courageous soul has not often walked the earth." Peake's commentary in the Century Bible; Skinner's "Prophecy and Religion," and George Adam Smith's "Baird Lecture" are the three works which form the basis for this newest effort to put Jeremiah in a sack suit and make him speak the vernacular. This, of course, is not to cheapen a "man for the ages" into a mere time-server, or to underestimate the scholarship of those who seek to interpret him; for, when the message is rearranged to coincide with the pivotal events of his own day, it is then that we discern the essential timelessness of a great spirit coming to grips with recurrent human problems.

This book makes clear the number of thorny questions that every student of Jeremiah must face. Among them are the use of the word "covenant" in 11:3, 4; the metric irregularities; the meaning of 7:21-23—a crucial passage that affects the interpretation of the whole Mosaic code; the fact that the famous new covenant passage in 31:31-34 is found embedded in sections avowedly by another and later; the problem of certain messianic passages; the relation of the two recensions, the Hebrew and the Septuagint, shorter by some 2700 words; and certain ritualistic passaged, notably 17:19-27 and 33:14-26, which are distinctly out of harmony with the spirit of Jeremiah. Mr. Calkins is found usually on the side of the angels, and favors the more conservative conclusions as against those of Schmidt, Duhm and Cornill. However, he is not ready to accept the position of George Adam Smith, who contends for two temple sermons.

To the man who desires a working guide to the intricacies of this book of Jeremiah without the impedimenta of distracting details and the annotations of the scholiast, this book will be invaluable. The last chapter on "The Religion of Jeremiah" is an excellent epitome of the prophet's contribution, and the outline of the book in the appendix enables the wayfaring reader to classify the sections with the successive administrations under which the prophet lived. Budenweiser's "Prophets of Israel" could well have been included in the bibliography, and we wish the excellent translation of Dr. Adam Welch, published by the National adult school union of London, had found recognition among the translations cited. In the modern reception given to the author of the phrase, "New Testament," we would give the Cambridge minister a place in the receiving line. As one who welcomes a prophet as a prophet he should have a prophet's reward.

W. P. LEMON.

Ludwig's Lincoln

LINCOLN. *By Emil Ludwig. Little, Brown & Co.,* $5.00.

I CAME to this book a little prejudiced. There's a reason. Emil Ludwig has made his mark in biographical studies that have become the vogue. His Bismarck, Napoleon, Goethe, and Jesus, while not equally excellent, are greatly conceived and splendidly executed. He writes swiftly, his style is distinctive and usually impressive. But to write biography skillfully is one thing and to write ably of Abraham Lincoln may be another thing. Ludwig's background for writing a life of Lincoln somehow seemed to me meager. It was as if he said, "Go to now, I will write of the great Lincoln. I will do so immediately. I will finish the book in a year or less."

Perhaps I did this distinguished writer an injustice, but that's the way I felt about his Lincoln—until I read it. I expected the book to be readable. It is that and more. To be sure, it adds nothing new to our knowledge of Lincoln, and it lacks the authentic quality of the Lincoln portrait as done by Barton, Beveridge, Tarbell, and Herndon. All the same, it is a striking portrait that Ludwig has drawn. His Lincoln moves across the pages an heroic figure, great in his simplicity, strong in the things that matter most. Ludwig's Lincoln is a flawless character. An impeccable Lincoln is not the Lincoln of those who knew the man intimately, or who wrote out of immense research and first-hand information. But that's the kind of a Lincoln hero-worshipers love most.

Still, there is something splendid about Ludwig's Lincoln, something graphic, generous, gripping. The more I pore over its pages, the better I like it. With the limitations noted above, here is a book that will capture the imagination of host upon host. The collector will want this book primarily because Ludwig wrote it, if for no other reason. But after he has had the volume on his shelves or table and taken it up and read and reread its pages he will be happy in its ownership for certain intrinsic values. It is a Plutarchian portrait, and long ago James Russell Lowell averred that Lincoln was one of Plutarch's men.

EDGAR DEWITT JONES.

The Natural History of Strikes

THE STRIKE: A STUDY IN COLLECTIVE ACTION. *By E. T. Hiller. University of Chicago Press,* $2.50.

THIS work marks a new departure from all previous studies of labor conflict. Such works have dealt with the strike from the historical or economic standpoints. Professor Hiller's work, however, is distinctly sociological. As such, it might be termed a "natural history" of the strike. That is, it is not interested in the causes, issues, development

and outcome of particular strikes, but in the strike in general as a form of collective action through which are manifested certain fundamental tendencies of human nature in conflict.

Professor Hiller views the strike as an episode in a general social trend or movement, and his study of particular strikes is for the purpose of testing a theory of social movements as such. This theory is that social movements begin in the unrest resulting from dynamic changes taking place in established social situations and habits. As the unrest spreads and tension grows throughout the group, the difficulty or problem becomes defined in the mind of the group and a policy or plan of action to deal with it is developed. This requires organization and a more definitely formulated strategy for conflict. If the unrest is widespread and prolonged, such responses take on institutionalized form, assume the character of a movement, and lead ultimately to constitutional changes in social organization. The author summarizes this sequence of events in the statement: "Unrest, action, organization, adjustment to a changing environment, modification of traditions—these are steps in the unfolding of a social movement."

The book is less an analysis of labor conflicts than a contribution to a general philosophy of conflict as a method of social change. Not only does it throw light upon the strike as a form of social behavior, but it provides a general standpoint and method which should be further employed and developed in the study of other types of social movements.

HOWARD E. JENSEN.

Biography

BYRON. *By Andrè Maurois. Translated by Hamish Miles. Appleton & Company,* $5.00.

THE LIFE OF MIRANDA. *By William Spence Robertson. University of North Carolina Press, 2 vols.,* $10.00.

FRANCOIS RABELAIS, MAN OF THE RENAISSANCE, A SPIRITUAL BIOGRAPHY. *By Samuel Putnam. Jonathan Cape & Harrison Smith,* $3.50.

SAVONAROLA. *By Pietro Misciatelli. Translated by M. Peters-Roberts. D. Appleton & Co.,* $3.00.

GEORGE V. *By Sir George Arthur. Jonathan Cape & Harrison Smith.*

LINCOLN AT GETTYSBURG. *By William E. Barton. Bobbs-Merrill Co.,* $4.00.

BRAWNY WYCHERLEY, FIRST MASTER IN ENGLISH COMEDY. *By Willard Connely. Charles Scribner's Sons,* $3.00.

BYRON'S FAME in his own day did not rest wholly on the fact that he was either a good poet or a bad man, though he was both—with limitations. Nor does the popular interest which will meet this extraordinarily brilliant biography depend to any great extent upon contemporary concern for either Byron the man or his poetry. Maurois' Life will be read by thousands who have never read a hundred lines of Byron. Byron fascinated England and Europe because he gave the most complete and uncompromising expression to that mood of revolt which burst forth first in the French revolution and again in the reaction against the reaction which followed the collapse of Napoleon. In an age turbulent with rebellion against the old order, Byron voiced the thoughts which millions scarcely even ventured to formulate in secret. More than that, he dared to do what others vainly wished they dared to do. Not that they wished, for the most part, to be the rake that Byron was; but they wished they had the courage to be whatever it was that they wished to be, as Byron had. And so, being brilliant, rich, highborn, handsome, gifted with amazing rhetoric and personal charm, he became a symbol of the suppressed desires even of those who loathed his morals. And then, he died for Greece. Nothing in his life became him like the leaving of it. Maurois agrees that his expedition to Missolonghi was a fiasco, but the romantic appeal of his death moved England to abandon its traditional alliance with Turkey and so prevented the whole Greek revolution from being a fiasco.

Maurois' biography is built on a sound basis of research into all the available evidence. On the great controversial point, the matter of Augusta, his verdict is unfavorable to Byron. He conceals no defect of his character or conduct. This side of the story might be called a detailed exposition of this sentence: "The weakness of the epicurean idea lies in its assumption that man, unhampered by spiritual checks, is capable of moderation in his pleasures." If the poet emerges from the crucible of criticism with much smell of fire upon his garments, he emerges also as a towering personality which would be equally worth portrayal by the pen of genius even if it were the creation of a novelist's imagination instead of a figure in history. And that is the real reason for his perennial appeal to writers and readers of biography. There is no better figure, real or imaginary, by which to illustrate the intricacies and contradictions of human nature. Maurois has done a piece of work which deserves a place among the world's great biographies, and if the style of the French is as good as that of Mr. Miles' translation, it is also great literature.

Two large and handsome volumes devoted to "the life of Miranda" may surprise some. Who was she? But this Miranda is not the "daughter to Prospero," for whose biography indeed such space would be quite excessive. Francisco de Miranda was a Venezuelan patriot who, more than any other one individual, stood at the very fountain head of the stream of South American liberty. No other person, it is believed, participated in all three of the great revolutionary movements—the American revolution, the French revolution, and the revolution by which the South American colonies threw off the yoke of Spain. His part in the first two was, indeed, small. It was enough, however, to define his own attitude and both to fire his ambition and to give him valuable experience in the art of insurrection. His remarkable career brought him into contact with almost everybody of importance in Europe and in North and South America during four troubled decades. While Byron, back from Childe Harold's pilgrimage and already a famous poet, was carrying on his affair with Caroline Lamb, Miranda was dictator of Venezuela; and when Byron, married and separated from his wife, was setting forth from England on his eight years of exile, Miranda was dying in a dungeon. Professor Robertson, who was already the leading authority in this field, has notably enriched the knowledge of his subject by utilizing the important collection of Miranda manuscripts which he discovered a few years ago in Gloucestershire, England. His work is scholarly historical research and writing of the highest grade.

The temptation to construct the portrait of a writer by hypostasizing the ideas which he expresses in his works is always very strong, especially when actual biographical data are scarce and his books are open to any eye that cares to look. On this method the portrayals of Rabelais have commonly proceeded, and he has been in turn Protestant, Catholic, free-thinker, atheist, licentious scoffer, learned but unthinking humorist, and every such appraisal of the author can be copiously documented by quotations from Gargantua and Pantagruel. But, says Mr. Putnam, neither Gargantua nor Pantagruel was Rabelais, any more than Hamlet or Touch-

stone was Shakespeare. The real Rabelais must be sought by diligent research into all the available records which supply information in regard to his life. This search the author has pursued industriously and with a minimum of presupposition as to what the final result must be. At the end, the "Maître" is still "a haunting but insoluble riddle" to his biographer. But he has thrown light on the mystery even if he has not dispelled it, and he has cleared away many legends. After all, one thing is sure: the author of "Pantagruel" was the kind of man who could write that kind of book. That sage remark may seem to threaten to carry us back toward the type of hypothetical biography which Mr. Putnam has wisely abjured, but it really leaves an ample field for research into the objective facts.

Savonarola is a difficult subject for a Catholic writer. It is necessary to maintain the reputation both of the prophet-reformer and of the church which excommunicated and burned him. For Misciatelli the reconciliation of these two interests is found by stressing Savonarola's political activities, especially his welcome to Charles VIII, his opposition to the league headed by the pope, and his demand for a republican form of government for Florence, and by admitting, in as respectful terms as possible, the justice of Savonarola's criticism upon the corruption of the Roman curia, while insisting that he was wrong in disobeying its commands. "His attitude of rebellion toward the supreme authority of the church both before and after the excommunication, although it cannot be justified in a Catholic, can yet be understood when it is seen how corruption had entered into the highest hierarchical sphere of the church." It is shown that Savonarola was no Protestant, and it is argued that he was no enemy of the revival of learning and of art but only of its pagan and immoral accompaniments. The author's scholarship is extensive and his spirit moderate.

The biography of a reigning monarch can scarcely be anything but a wooden affair—gilded, perhaps, but still wooden. The biographer of George V does not achieve the impossible; does not even attempt it. This is just the sort of life of the king that might have been written under royal command, or at least for the royal eye—as it probably was. It has all the earmarks of an inside job, and the merits and defects of an official biography. Britannia rules the waves, saves the world from a deluge of German aggression, and pours upon India the blessings of peace and plenty. The durbar was a splendid evidence of the king's imagination. Exploited and revolting India? Apparently neither the king nor his biographer ever heard of it.

Having written a complete life of Lincoln which holds its place at the top of the list in spite of the appearance of such formidable and worthy contenders as the biographies by Carl Sandburg and Senator Beveridge, Dr. Barton now exercises his erudition and industry in the detailed study of particular episodes and aspects of Lincoln's life. There was his investigation of the lovely legend of the letter to Mrs. Bixby, his story of "The Women Lincoln Loved," his study of "Lincoln and Walt Whitman," and his exhaustive research into "The Lineage of Lincoln." And now the Gettysburg address receives equally thorough treatment, together with all the preceding, accompanying and subsequent circumstances, the variations in its text, and the impressions which it produced then and later. Books have already been written about the Gettysburg address. No other will ever need to be written so long as this one is in print. This is absolutely the whole story.

To narrate the story of "Brawny" Wycherley is to lift the lid from the corrupt society of the period of the Stuart restoration. It was a nauseous mess, and yet there were some real people in it. Wycherley himself illustrates as well as anyone its lights and shadows. He wrote four brilliant comedies, virtually creating a new literary medium. He had as mistress the Duchess of Cleveland whose favors he shared with King Charles II and the future Duke of Marlborough. He spent years in prison for debt, till released and pensioned by James II. He was twice converted to Catholicism; the second time was when the polite world was following the fashion set by the king in hearing mass and playing golf. He had the bitter pleasure of seeing his own plays revived in Drury Lane, at no profit to himself, when he had scarcely two shillings to clink together. When the newer generation of critics dispraised him, he could lash back at them with an epithet as piercing as the flick of a dying scorpion's tail—"vermin of Parnassus." He was mentor and patron to the youthful Pope, fifty years his junior, till the wicked wasp of Twickenham outgrew the need of him and cast him off. On his deathbed he married a young girl with a small cash dowry—to pay his debts and spite his heirs. It is a pathetic, though entertaining, story of one whose wit made him the premier dramatist of his age, whom nothing could ever make a poet, but who might have made a man of himself if he had lived in a more decent age—or even in that age if he had not been so absurdly goodlooking.

WINFRED ERNEST GARRISON.

A Man Faces the World

ROPER'S ROW. *By Warwick Deeping. Alfred A. Knopf,* $2.50.

ALTHOUGH this is not so impressive a novel as is "Sorrell and Son," it possesses strength. There is iron in it—man's battle against the tyranny of the impersonal and the personal as well. There is grim reality in it, but not the sort that breeds hopelessness; we can still feel that man is master of his environment. But we hear the clash of steel on steel as Kit Hazzard strikes back at the world which has dealt him many an ugly blow. A crippled body, shame, treachery, loneliness, and death are the relentless enemies of a man fired with a holy zeal that is fanned to a white-hot blaze by his conviction that the stars in their courses are against him. Perhaps the author has made too much of this motive in his character's life. But nevertheless there is something Olympian in the fight he makes, and something magnificent in the way this little medical student with his crippled body faces the world, grimly determined that it shall not make a fool of him. It is the struggle of a David and a Goliath; the rapier thrust of a man's intellect against the brute force of cruel realities. "Realities!" he exclaims to his one friend, Moorehouse. "I have faced life in my shirt."

But the spirit of retaliation is not all. There is Hazzard's mother, creation's one angel; and later his wife, Ruth, whom we are led to feel is the reincarnation of the mother. If Hazzard is a machine and a "squirt" to the rest of the world and sometimes to the reader himself, to these women he is a lovable human being; but he is an extraordinary one, with genius in his blood. There is an intriguing mid-Victorianism about Deeping's women. They stay at home, scrimp and save, darn socks, and pray for their men. And Deeping knows how to handle sentiment. He rarely, if ever, spills over. He never gushes. He limns the canvas without the splash of false emotions. His sordidness is never absolute, his happiness never that of a fairy tale.

XUM

But, for the most part, Hazzard is a born worker, driven by a consuming desire to know the truth. Such is the real gospel of the book, indefatigable zeal looking toward a city that hath foundations. If there is a tinge of the mercenary in Hazzard after his marriage, it is justifiable and never dominant; he must pay his insurance. The dominant motive of his life is that there are things to be known which he must know, and things to be done which he must do at all costs. He is successful, but his achievements are not unreal; they are the natural fruits of unflagging effort. Someone in "Roper's Row" suggests that occasionally Hazzard has the Christ's face. The idea is not far-fetched. A strong passion burned in Hazzard's eyes—a desire to know the truth and give himself for it in spite of a blundering, unappreciative world.

WARE W. WIMBERLY.

Stoner and Maker of Prophets

JESUS OR CHRISTIANITY. *By Kirby Page. Doubleday, Doran,* $2.00.

IN HIS OWN book, "The Twilight of Christianity," Professor Harry Elmer Barnes declares that Kirby Page's "Jesus or Christianity" is probably the most effective indictment of the effects of organized Christianity which has ever been compiled. He further declares that Christianity has produced more suffering, misery, bloodshed, intolerance, and bigotry than it has ever assuaged or suppressed; and he invites anybody who doubts this to read Mr. Page's brilliant book.

Well, having read it, this present reviewer fully agrees with the first of these statements. He would even vote to strike out Mr. Barnes's "probably" and boldly affirm that "Jesus or Christianity" is certainly the most exhaustive, carefully documented, and effective indictment of organized Christianity that ever has been penned. But he considers it only fair to bear in mind the implications of Mr. Page's own warning: "The reader must continually remember that this presentation by no means constitutes the whole story."

It is not the whole story; but it is undoubtedly a part of the story which needs to be told at whatever risk of giving too much comfort to such brilliant and prejudiced iconoclasts as Mr. Barnes. Organized Christianity can afford to listen to any amount of incisive criticism; what it cannot afford to do is to go on blind to its own faults or unwilling to correct them.

Mr. Page's contention that there has been, and is still, a profound difference between the church and its founder is not new; but in support of this contention no one else has presented such a mass of significant and irrefutable evidence. One reason for this calamitous difference between Christianity and Jesus Mr. Page makes abundantly clear: Ever since its fatal compromise in the fourth century, the church has been more the creation than the creator of the social order. It has been a voice *of* the age rather than a voice *to* the age. At best, it has tried to be all things to all men in order that it might save some; and in so doing it has failed to preserve that attitude of detachment from current beliefs and practices which would have enabled it to serve many by helping them to view life *sub specie aeternitatis*. At worst, it has been thoroughly secular both in the ends which it has sought and in the means which it has employed to secure them. But this, likewise, is not "the whole story." Another reason, not given by Mr. Page, for the historic difference between the church and its founder is just the fact that what Christianity has sought to organize has been Paul's religion *about* Jesus rather than Jesus' own religion. Only in recent years has Christianity concerned itself with the religion of Jesus; its historic concern has been with an elaborate body of belief and practice which grew out of the assumption that what we have in Jesus is a religious object to be worshiped, not a religious subject to be followed.

The last part of Mr. Page's book is, in my judgment, one of the most illuminating attempts yet made to interpret the religion *of* Jesus as opposed to that religion *about* Jesus which historic Christianity has so disappointingly embodied. Mr. Page is one of the six men whom Mr. Barnes rightly considers to be "in the vanguard of those seeking to apply religion to the reconstruction of social life" and who, much to Mr. Barnes's regret, derive their inspiration from Jesus and found their programs upon his teaching. There is at least an element of humor, if not of significant irony, in the fact that concerning these misguided six Mr. Barnes frankly and finely acknowledges that "if there are more useful Americans he is not aware of their identity." That "obscure Palestinian peasant" on whose "alleged teachings" no intelligent modern man ought to waste so much as an hour does seem able to inspire such insight and practical proposals as appear in the last chapter of "Jesus or Christianity"; and if anything more wise or helpful has yet been suggested this present reviewer is not aware of it!

Mr. Page is convinced that the religion *of* Jesus is practicable *if* we are prepared to carry out the necessary requirements, which in his judgment appear to be these: "That we make our good will intelligent; that we create adequate social organization through which the spirit of sacrificial love may find adequate expression; that we abandon the doctrine that the end justifies the means and replace it with the idea that only those weapons are permissible which are appropriate in a home; that we are willing to run the risks and accept the consequences of living daily as good members of God's family; and that we discover and utilize the resources of spiritual power which are available."

We have expressed the conviction that "Jesus or Christianity" is, as its author acknowledges, not the whole story. Is not the rest of the story suggested by the fact that this trenchant and effective book has been written by one who is himself a churchman? Always the church has stoned its prophets, and always has it produced prophets!

ERNEST FREMONT TITTLE.

Let Us Pray

PRAY—A MANUAL ON PRAYER. *By Charles Edward Locke. Methodist Book Concern,* $1.00.

BOOKS on the philosophy of prayer are not always prayerful. But books on the experience and practice of prayer are usually profitable to the reader. The proof of prayer is to be worked out in the laboratory of life. That is a spiritual experience which is thoroughly scientific. Real prayer does not "beg the question" any more than real science does. Each makes its findings by practical tests of experience. Mother Elliott, a strong and unpretentious saint, had in her Bible frequently the letter "T" on the margin. When asked why she marked her Bible on the margins so often by that letter, she answered simply, "I always put it by a promise, and the 'T' in that place means *tested* and found *true*." She had tested and found it true in the laboratory of life, even as the physicist tests in the physical laboratory and finds the physical truth. So Michael Pupin declared before the ministers' meeting in New York city some two years ago

that "the findings of spiritual experience have as much right to be called spiritual science as the findings of physical experience in the chemist's laboratory have to be called physical science."

Bishop Charles Edward Locke's little book has a large message. It puts old points in a new way and new points in the classical old way. Each of its eleven radiant chapters is preceded by several prayers, mostly by bishops of the Methodist church. These prayers are models of sincerity, simplicity and directness of approach, a rather fresh and forcible way of introducing the author's chapters on prayer. The devotional and faith unity of the forty-two chapters are striking, seeing there was no concerted plan on the part of the prayers to make them so.

Aside from the author's own fresh and forcible contribution, the book is a beautiful anthology on the subject of prayer. The points in the book easily stick to the soul. Its sureness of step and certainty of conviction are comforting and inspiring. With the looming of the new and greatly needed pentecostal era this vital and dynamic book is a timely contribution. It puts new meanings into old incidents and the eternally old means of truth into new incidents. The versatile author is in close touch with the latest in science and literature as well as the oldest. "Pray" is a gem book on prayer.

CHARLES COKE WOODS.

Semitic Sources of the Yahweh Cult

THE DAY OF YAHWEH. *By William Arthur Heidel. The Century Company,* $5.00.

THERE is no question but that one is here dealing with the work of an erudite scholar who has poured heart's blood into a stupendous task. The mass of material collected is overwhelming; diligence is apparent; scientific attitude marks every page.

Dr. Heidel, who is research professor of Greek language and literature at Wesleyan university, Middletown, Conn., though primarily a Hellenist, has indicated his alertness by being one of that small group of classical scholars who are beginning to recognize the contributions of pre-hellenic civilizations. Within the next quarter of a century much ancient history is going to be rewritten and the standard text will not dismiss the ancient orient with half a hundred pages. It is significant that the American historical association sponsored this volume.

The author does not claim to settle all points. Many a trail is lost in obscurity, but he feels that he has uncovered evidence showing close relations between religious rituals common to the Mediterranean and near eastern world. Rites, he holds, go back to untraceable origins that far antedate the literature that incorporates them. Among different peoples similar primitive rites give rise to a specific lore—mythology, tradition, sacred story, history, or, in Israel, Torah. The forms of a cultus, even such as that of Yahweh, are not unique but are duplicated in other religious systems. Israel's literature shows redaction and the development of a comprehensive legend with definite literary pattern growing out of the Yahweh cult.

A study of primitive concepts of numerical relations may supply a common denominator for equating ancient religious systems. Here Babylonian, Egyptian, Hebrew and Greek left an intricate trail, partly astronomical, largely animistic, decidedly superstitious. This numerology receives major attention throughout the book. The sacred numbers and the "times and seasons" (*mo'adim*) thus set form a key to a better understanding of the ancient ritual system. The three, double three or six, and the seven become especially significant and the author gathers much Biblical evidence for the primitive pre-exilic triduum pattern.

The sacred feasts and fasts must be interpreted in terms of the primitive pilgrimage, or *hag,* associated with shrines and seasons, and the whole Hebraic scheme involves a series of *rites de passage.* There are some startling twists of biblical history into this framework.

With this apparatus of criticism, the author proceeds to study the Passover, Sukkoth, Pentecost, Day of Atonement, the calendar, the Day of Yahweh, the Sabbath, and syncretistic aspects of Yahwehism. In the process he has created a valuable source book. One of the most practical things one could do with it would be to card-index the material for ready reference in further study. Some of the conclusions are not as unique as the method. That there is more back of Hebrew ritual than appears in the orthodox biblical narrative is quite familiar to Semitic students. That Baalistic influences colored Israel's faith is a foregone conclusion. One feels at times that a Hellenist, venturing out into a new field not wholly familiar to him, has felt the stupendousness of that old Semitic culture, has been intrigued by strange sights, has been intellectually quickened, but has lacked perspective. This is no criticism of the author or his scholarship—it is rather a psychological observation.

When the author says that "all the *haggim* were apparently appropriated by the cultus of Yahweh from pagan neighbors," one wonders why, with such a wealth of cult rites arising in that ancient world, some of them could not have been attributed to the Hebrews as original. Surely this Hebraic mind that has made such an impact on our civilization must have been capable of generating a few ideas and rites of its own. With such masses of detail, many items are going to look alike by operation of the simple law of averages. The author rests too much upon such researches as Landsberger's "Der Kultische Kalendar der Babylonier und Assyrer." Landsberger and Kugler are good scholars, but have their hobbies. Even if a Babylonian *Shigû* looks like an Hebraic Day of Atonement, care must be exercised in relating them. If the *shigû* is to be discussed, why omit the earliest forms found back in the days of Gudea and the Sumerians? The Hebrew use of three, or four, like his forty, one suspects is often a mode of expression, as we use "couple," "few" or "dozen," rather than a conscious design of actual number. This might be true even if the number combinations did originally grow out of zodiacal astrology.

Chapter VIII, on the Day of Yahweh and the Sabbath, is a bit surprising. The "Day of Yahweh" is decidedly a technical term in Hebrew. At times the author, who is undoubtedly familiar with the historico-documentary problem, loses sight of historical settings. Because verse 21 follows verse 20 in Amos 5, is no evidence that Amos' scathing denunciation of cult practices in vss. 21 ff. is his definition of the Day of Yahweh mentioned in vss. 18-20. Isaiah's reference to the day of great slaughter should also be viewed in its setting. That the Day of Yahweh often involved a battle concept is true, but there is likewise a wealth of astronomical, meteorological and crisis imagery that must be taken into account. Did the author stress too much *the* day of the Lord and lose perspective on the original Hebraic concept of *a* day of the Lord? Joel certainly does give rich material for a study of the Day of Yahweh, but to overemphasize a rigid cult pattern and pry Joel's fasting reference out of its typically Palestinian locust-plague setting seems to strain a point.

XUM

Unfortunately, Dr. Heidel's style is involved, complicating an already complex subject. Minute detail was imperative, so every possible stylistic aid should have been used to carry the reader along. Pedagogically, the book errs repeatedly. The reviewer finally lost count of the number of times the author brought up a point only to remark that it would be discussed later. The material refuses to fall into a logical pattern or move steadily to a conclusion. Above all, the title is a misnomer. To write of Græco-Semitic days, or seasons, or rituals, or cults, is not to write of the Day of Yahweh. "Day of Yahweh" is a technical term. That item is particularly discussed in Chapter VIII. The title reminds one of the naming of a book of poetry from one phrase of one included poem. It would have been as well to select some such title as "The Yahweh Cult," or "Syncretistic Yahwehism," or expand the present title to "The Day of Yahweh, and Other Essays."

Having said this, let it be stated that the book is worth delving into. Every minister ought to tackle it, if for no other reason than to see how much is yet to be known even after a seminary course. If he has any smug conceptions of copper-riveted ritualism, they are due for severe strain. The book stimulates thought; it points to many an avenue of further research. It may be a confusion of data, falling into pseudo-relationship through operation of the simple law of averages, but the material itself is worth having available in the library of the historian, the classicist, or the biblical student.

CARL SUMNER KNOPF.

Sunlight at Last

EMILY DICKINSON, THE HUMAN BACKGROUND OF HER POETRY. *By Josephine Politt. Harpers & Brothers,* $4.00.

PERHAPS the most interesting life ever lived in America was Emily Dickinson's. Poe's life was weirder in its black gulf and purple clouds; Thoreau's was far richer in outer scope, and more vibrant with inner power; Whitman's was more world-important and magnificent in gusto—a great genial bonfire of life, roaring up to the stars: but all of these, even Poe, lived, as it were, out in the open—they were neither so baffling nor so fascinating as Ariel cloistered in the shadow of Jonathan Edwards.

The paradox of Emily Dickinson is the crimson of her life against the crepe of her background; the dainty swagger and brilliant loveliness of Shakespeare's Viola, thwarted by the Valley of the Shadow of New England, yet victorious in its richness of inner splendor and its brilliance of outer creation. She cried out for "dance, and Provencal song, and sunburnt mirth"— and they gave her New England snow to quench her thirst! Such a life, that must "cut into itself" save where it touched nature, *had* to be a life bright, and fierce, and as unsurrendering to the world as a caged eagle. The chief among the many faults of her hereditary biographer, Madame Bianchi, has been to tame and sweeten Emily—Emily who was one of the "crying flames" of life—into a mere garden mystic. This book of Josephine Pollitt's is gloriously opposite—here, at last, is the fierce bright Emily, the Emily who never surrendered. "She had determined never to let her free spirit be chained. She held the world against her heart." "Then Emily Dickinson put her head upon her arms and cried. Why did some people have to be perpetually sick when the world was warm and blossomy? Why did people ever have to grow old and prey upon youth? All the old ladies in town seemed to look forward to dying as if it were some sort of pleasure—the supreme object of existence. How was one to endure a lifetime of kitchens, thick shoes, preachers, and the Moral Law; of the continual admonitions of a shocked mother, 'O Emily! won't you please be sensible!' and an exasperating father who passed from the house like an elegant stovepipe in displeasure at his daughter's wayward fancies. At least there were ways of relieving one's feelings. She remembered the plates she had hurled upon the stones by the kitchen doorstep, and how once she had cracked the silence of her astonished and tight-lipped family with the slam of her bedroom door and the click of a key." "She went into the hills and fields and carried parts of them home in her arms; or she withdrew to her room and sat by her window in the late afternoon when the sunset was full of heavy gold. The angularity behind her began to soften and color. . . . When your cocoon begins to tighten and something is teasing you to come out, better not let them see it—those minds as ponderous as prayer. They'll lay something heavy upon you. They can't stop themselves. It's the Law of the Heavy. They'll close the fingers of their minds around you. They want to feel something warm and beating against their cold palms. They want to feel something struggle and weaken. Better lie still until the room is empty if you want to get free with your wings unbroken. . . . "

And here, too, in unforgettable phrases are her unforgivable family: "For Emily, running to mother and father would have been like encountering a thin mist or an imposing dark. Emily's mother was, at her best, soft, sweet, and dutiful; at her worst, a feeble neuralgic moan. Emily could not touch her father, whose presence was perpetually a sort of concentrated absence." Here then, in her wild fierce brilliance, is the real Emily—a chalice of alabaster, filled and burning with deathless flame.

Because of this deep sympathy with Emily the free spirit, Josephine Pollitt enters Emily's soul and speaks from the center: the book is not psychoanalysis, it is psychosynthesis. Josephine Pollitt seems Emily reincarnated to tell her own story. She has caught the tempo of the heart, the ecstasy of the breath; she speaks with the very idiom of Emily's own prose, with quaint and lovely lightning flashes of divination, in poignant and often perfect speech, in Emily's own distilled dialect—so like the dazzle of sunlight on a sword.

And here, not most important but certainly most startling, is the first candid facing of the legend and enigma of the love affair. Too long have we met a decorous "hush, hush!" Too long have the "feelings of the family" and a primness of reticence stood between us and the truth or even a search or desire for the truth, creating a mist wherein curious eyes saw chimeras of fancy worse than the most indecorous reality could be. But here is sunlight at last. Here is truth at last—not proved to the hilt perhaps, nor provable at present while the hereditary biographer, by copyright, controls all unprinted as well as printed letters and poems (even when she does not possess them or even know of their existence)—but so golden a key to which all doors fly open, so finely in rhythm with the poems and letters, that we feel at once, Here is truth! The unsatisfactory legend of a "clergyman," whether of Washington or of Philadelphia, is disposed of easily (incidentally the clergyman is made an individual at last), and the amazing fact—never before stated or even apparently guessed by any outside the two families—that the lover was a scientist and soldier, Lieutenant (or later Major) Hunt, the brilliant first husband of the brilliant Helen Hunt Jackson, is made so probable that though the pundits may not accept it in the present (scholars often seem the back-seat drivers of the in-

tellect) it will be the platitude of the future. Here, one can say, is the first deep, the first important, the first candid, study of the reality of Emily's friendships and love; the bravest and most beautiful words ever spoken about Emily Dickinson. Keeping all the wonder and beauty of the legendary girl, it lets the clear sunlight in upon the real girl, brilliant as flame and lovely as arbutus.

After this depth, originality, delicate loveliness, and fearless knowledge, previous and ordinary books on Emily Dickinson seem mere faint decorous stars that the sun "treads out like a spark."

E. Merrill Root.

Exploring the Student Mind

A Study in Undergraduate Adjustment. *By Robert Cooley Angell. University of Chicago Press,* $2.00.

THIS is a very business-like report of an intensive scientific study of a limited group of students (about 200) by a co-operating company of investigators at the University of Michigan. Its most valuable feature is the development of a method of procedure in studying the intellectual, social and personality adjustments of undergraduates. Some of the findings are startling enough, but the author is not tempted into building a structure of remedial treatment, or even a general diagnosis, upon the observation of so small a number of cases. The present business is to create a technique by which further data may be secured and correlated.

The facts so far collected point to the following tentative conclusions: The commonest type of student is the one who passes his courses but is not deeply interested in academic work, who has thought enough to criticize traditional patterns of thought and conduct, but not enough to reorient himself by any consistent philosophy of life, yet seems to have character enough to give promise of carrying him through, and who has friends and is fairly well integrated socially. There is a predominance of inclination toward "modernism," economic liberalism and free moral standards, together with a general indifference to cultural things. The generally low state of cultural interests is noted at almost every turn. The women who are a social success (i.e., with men) are those who are not too intellectual. The men show a more positive correlation between intelligence and social adjustment. "We don't develop a sense of criticism," said one girl. "We like things because we think we should." What then of youth's supposed predilection for independence, or even revolt? Perhaps that also represents, in part, a new convention. Pattern-breaking may itself become a behavior-pattern. As youth becomes less conventional, perhaps it will revolt against this newer tradition of revolt. But this is getting ahead of the story of this book. For the present, it appears that those of naive and orthodox minds are the poorest students and are the least adjusted socially.

The most significant fact of all is the evidence of a great amount of personality disorganization and the need of treatment by experts in mental hygiene. The carefree attitude of a crowd at a football game is only one side of the picture of the student mind. It is greatly to be hoped that further studies will be made in the direction of the path which is here blazed. It goes much deeper than the customary inquiry into how many students drink and how that may be made to stop, and how many go to church and how more may be induced to go.

W. E. G.

Books in Brief

The Living Past. *By John C. Merriam. Scribners,* $2.00.

The president of the Carnegie institution presents a small collection of popular essays touching on some phases of the romance of science—the discovery and interpretation of fossils, the ancient animals trapped in the La Brea asphalt pits, what the Grand Canyon tells us about the history of the earth, and creation as a continuing process.

Tiger! Tiger! *The Life Story of John B. Gough. By Honore W. Morrow. Morrow,* $2.50.

Few now living remember John B. Gough in his prime. For others he is a fading tradition. The original colors are vividly restored in this sympathetic portrayal. The life of Gough and the story of the temperance movements of the forties and fifties are prolegomena to the history of prohibition. There was the Washingtonian society (sometimes called the atheists' club); the beginning of the religious appeal for temperance; Neal Dow and the origins of legal action and state prohibition. Gough's campaigns in the United States, and still more those in England, developed bitter controversies between different groups of temperance advocates. Enter the woman—Frances E. Willard—and the W. C. T. U. Then the national prohibition party. This record of Gough and his contemporaries is recommended to the consideration of those who think that the whole dry movement is something that was suddenly cooked up by a few fanatics while "the boys were fighting in France."

Jews Without Money. *By Michael Gold. Horace Liveright,* $3.00.

Raised in a crowded tenement on the east side of New York, in the midst of a welter of vice and crime and a maelstrom of noises and smells which themselves almost amounted to crimes and vices, the author is perfectly equipped to paint a terrible picture of poverty in its most hideous aspects. But it is no caricature that he presents. Not many of even his most repulsive figures are monsters and there is a recognition of human values and virtues even in the unlikeliest spots. His own people and most of his neighbors were Jews, but there were enough others to furnish materials for racial contacts and conflicts. The climax of this story of the inferno in which his own youth was passed is a cry for the "workers' revolution." Not all the dynamite for social revolution is made in Russia. Our own slums are more efficient factories for that high explosive.

Sermons of Power. *Edited by William P. King. Cokesbury,* $1.50.

Nine sermons by nine preachers of almost as many denominations. They are "sermons of power" in the double sense of being powerful sermons and sermons dealing with the power of the Christian religion as symbolized by the events of that Pentecost which became the birthday of the church. Using the term in no restricted or fanatical sense, they are Pentecostal sermons, and the collection will be of value as a contribution to the celebration of the nineteenth centennial of the church.

The New Preaching. *By Joseph Fort Newton. Cokesbury,* $2.00.

This book about the art of preaching, by an eminently successful practitioner of that art, not only teaches its principles beautifully and effectively but, what is even more important, will renew the preacher's zest for his pulpit ministry. What, it may be asked, has taken the pull out of the pulpit? I do

not know, but the loss will be remedied by putting more mon (that's Scotch) into the sermon. Newton says nothing so flippant as that, but these lectures tell, as his own preaching beautifully illustrates, how sermons may become powerful by incarnating a cultured religious personality.

MATING MINISTERS AND CHURCHES. *By John R. Scotford. National Pub. Co.*, $1.50.

So far as this reviewer knows, no other book covers the field of this one. It discusses with much practical sense the general principles of the pastoral relation and the situations which arise in connection with the hiring and firing of ministers, and gives a compact body of data in regard to the methods of placement in vogue in the several denominations, together with the names and addresses of the state and district officials who have either authority or influence, as the case may be, in the placing of ministers. The general impression is that the whole business of mating ministers and churches is in rather a chaotic state and needs study with a view to the introduction of a better system in most denominations.

MAHATMA GANDHI'S IDEAS. *By C. F. Andrews. Macmillan*, $3.00.

With Gandhi on the bloodless warpath at this moment and his influence arrayed against the power of the British government in India, it is important to know what his ideas are. Here Gandhi is interpreted by his friend of many years, with many selections from Gandhi's own writings. One idea of importance is that India must not be Europeanized in the process of being Christianized.

CORRESPONDENCE

Imperialism in Home Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: You have been the leader in stressing the fact that our missionaries should teach religion and not American civilization to the foreign peoples among whom they labor. Your attitude has changed and improved this situation greatly. But I wonder if this policy might not also work at home. The south has still a different civilization—characterized by Count Keyserling as America's best contribution to the world. Great good is being done among our Negroes, mountaineers and other neglected classes by missions of northern churches. The south welcomes them. But their work would encounter less hostility and be more lasting if, without compromising the gospel, they would omit trying to make us a copy of northern civilization. I know at least one school that was held back for years by the former policy; and under a policy of toleration, as I suggest here, has grown into national prominence.

Houston, Miss. C. G. T. HAMILTON.

Supervising Attendance at the Movies

[See editorial on page 422.]

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial entitled "Good Citizenship and the Movies" you place the most importance among the proposals to meet the menace of the movies upon "an increased parental responsibility for the supervision of attendance by children." I am at a loss to understand how this is to be made effective.

To give but one illustration from my own experience. I attend a movie about twice a year, having neither time, money nor inclination to attend more often. My children are allowed to go about one each two weeks, when a night comes when no school or other duties may interfere. We do not live in a big city with many show-houses from which one may choose. It is "take what is offered" in the local theater or go without. I do not know what they will see and hear; the advertisements are so misleading, newspaper reviews deceptive, frequently nothing but publicity matter put out by producers, and usually the program will be one which is appearing for the first showing locally. I cannot take the time to go first, and if I did, that would be merely contributing another box-receipt to the industry. I do not know the players who are being "starred" well enough to be able to trust the situation like Dr. Eastman did with Will Rogers. What shall I do? Shall I deny my children even this infrequent pleasure?

But the problem is still a deeper one with me. Hearing through word of mouth and reviews of pictures presented in magazines that a certain picture is "the best of the month," "highly educational" and "one everybody should see," I set aside other business and take the whole family with me, confident that it is an adequate exercise of my paternal responsibility. And the picture, aside from some few historical inaccuracies, came up to the approval put upon it. The difficulty was that "the feature picture" was not all the show. There was also a "comic," "a news-reel" (splendid), a "cartoon" (indifferent) and a "stage show." Apparently the manager felt that he must give everybody some favorite kind of amusement. At a banquet you can leave your salad untouched and turn down your coffee cup if you wish. But at the theater you take all that is offered, particularly if you enter at a time when what you want comes last on the program. The comic was degrading, sex-appeal stuff and the stage-show was rottenly suggestive. I could have wished that the floor had opened and swallowed me up. "Never again," I said to myself, "will I get caught like this." Yet the stage show had not been advertised, the comic was not mentioned—it was the feature which brought me and probably was responsible for the crowded house. Of course I told the manager what I thought of it.

But what is a parent to do?

Joliet, Ill. P. G. VAN ZANDT.

Jews and Christians

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent article entitled "Can Christians Worship with Jews?" reminded me of some incidents in my own experience which I think are pertinent. Thirty years ago I was pastor of the then Mayflower Congregational church of Indianapolis, now merged in the First Congregational church of that city. I remember that there was an old Jewish rabbi, whose name has gone from me, who used quite regularly to attend the Monday morning meeting of the Indianapolis ministerial association. On one or two occasions at the time of the Jewish Passover (and the Christian Easter) he appeared at the ministers' meeting with a large package of unleavened bread which he distributed to the Christian ministers as a token of good will.

I remember that the congregation of Plymouth church (Congregational) was for some reason or other temporarily without a place to worship. The congregation of liberal Jews, under the leadership of Rabbi Messing, offered the use of their synagogue to the Christian congregation and the offer was accepted. I attended and assisted in a union Thanksgiving service in that same synagogue.

Walla Walla, Wash. ROBERT S. OSGOOD.

[Wonder if it was Rabbi Wetzel. A fine old man. The Editors.]

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Death of Bishop Shipman, of Eastern New York

Rev. Herbert Shipman, suffragan bishop of eastern New York and Long Island, since 1921, died suddenly at his home in New York city on March 23. He was seized with a heart attack while lunching with his family. Bishop Shipman had seemed in excellent health, and at the time of his death was preparing to administer confirmation to 35 parishioners in Calvary Episcopal church. Having received his education at Columbia and in General theological seminary, Dr. Shipman was made a priest of the church in 1895. He was rector of the Church of Heavenly Rest from 1907 to 1921. Bishop Shipman was 61 years of age.

New York Rabbi Resigns Charge; To Enter Light Opera

Announcing his resignation as associate rabbi of Temple Israel, New York city, Dr. Abraham L. Feinberg, stated that the church is no longer the place where preachers mold the opinions of their parishioners, but is rather "like the mummy of Tut-Ankh-Amen, loaded with material riches but bereft of life." He said religion is considered as a commercial investment rather than as a spiritual adventure. He condemns especially huge church edifices, complex machinery of administration and rabid competition. Rabbi Feinberg plans to enter light opera.

Rev. Johnston Myers Reports a Long Bread Line

Rev. Johnston Myers, of Immanuel Baptist church, Chicago, reports that he has been feeding more than 1000 men a day. For the first time since the world war, the borough of Brooklyn, N. Y., is reported to have a bread line.

Dr. Lichliter to Preach in Liverpool in August

Rev. M. H. Lichliter, of First Congregational church, Columbus, O., has been invited to supply the pulpit of the Egremont Presbyterian church, Wallasey, Liverpool, Eng., during next August. This church is the largest of its denomination in England, and has recently welcomed as its minister Rev. W. Erskine Blackburn, who came to Liverpool from a notable pastorate in Glasgow.

Springfield, O., Churches Merge

First Congregational and High Street Christian churches of Springfield, O., have merged under the name, "First Congregational Christian Church." The national merger of the Christian and Congregational churches, now in process, was a contributory factor. Previous mergers of local congregations of these two denominations have taken place in Lima, Columbus and Fort Recovery.

Dr. F. L. Patton Made Life Member of Princeton Seminary Board of Control

Rev. Francis L. Patton, former president of Princeton theological seminary, and also for 14 years president of Princeton university, has accepted appointment as a life member of the reorganized board of control of Princeton seminary. Dr. Patton was elected in view of his long service to the school and to the church. He is now 87 years of age and is living at his ancestral home in Bermuda.

Broadcast Missions Addresses Over American Stations

A series of broadcasts of addresses on world missions is being sent out through the stations included in the Columbia broadcasting system, March 21, March 28,

British Table Talk

London, March 11.

TRIBUTES both warm and sincere are paid today to the memory of Ex-President Taft. He has long had a place in the the admiration of our people, and he won, what is harder to win than admiration, a feeling of homely affection.

To Honor Mr. Taft

It is always with hesitation that writers in the press deal with the political achievements of statesmen in other lands, but there is a recognition in the press today that in the many parts which Mr. Taft played he proved himself a brave and upright man. And with the sorrow that is expressed for the death of such a public man, there is blended the recognition of the honor which came to America in the service of this former president.

* * *

Von Tirpitz and Mazaryk

The president of Czecho-Slovakia was 80 last week. Admiral von Tirpitz, also an old man, died in that same week. Both were men of unquestioned patriotism. At one time when the German admiral was at the height of his power, Dr. Mazaryk was an exile in London, lecturing in King's college. Death came to von Tirpitz at the close of what must have been a sad chapter. The fleet for which he toiled lay under the sea; the emperor whom he served was in exile; and he himself remained a somewhat comical and despised figure in the new Germany. But Dr. Mazaryk has lived to see the dreams of his life fulfilled in the liberation of his people, and the former exile is now the president of Czecho-Slovakia. They were both patriots but they interpreted their love of their country in different ways. Admiral von Tirpitz had a crude faith in the big-stick philosophy of politics; if only he built a large fleet he believed Britain would be cowed and give Germany all that it sought. His cardinal error was not in seamanship but in psychology. During the war he was an ogre in the popular mind, but in reality our people did not feel any great bitterness towards him. His face with the long side-whiskers was familiar. He was made a kind of embodiment of the German fleet, and if he had to bear the brunt of the indignation at the submarine policy of his nation, he would not have resented this. After the war it is said that he became an advocate of a friendly relationship between Britain and Germany. He did indeed care for his country, but in a crude, coarse way. Mazaryk belonged to the school of Mazzini; if he loved his nation, it was because he hoped to see it a servant of humanity. Freedom for a nation in his eyes was freedom for it to come to its true part in the great drama. For once the idealist has lived to see at least some of his dreams come to life, and if his country has had to compromise in the realm of international affairs, it has had the rare blessing of a philosopher for its king, and of a very noble and disinterested philosopher. Those who turn in despair from the nationalism of a von Tirpitz can find fresh hope in the career of such a man as Mazaryk.

* * *

The Name of Gladstone

Lord Gladstone is dead. There has always been a controversy upon the lot of the sons of great men. They live in the shadow of an illustrious name. Their standard is high, and fine accomplishments seem the smaller when they are measured against the record of their family. "Herbert," the son of William Ewart Gladstone, held many positions of trust; he was whip to the liberal party and governor in South Africa. He could write well, but he did not care much for writing. He was not ambitious and he lacked the volcanic energy of his father. Some have said that he would have gone farther if he had started in public life on his own capital. But he counted it his supreme honor to serve his father while he was alive, and to defend his honor after he was dead. He had that fine virtue which the Romans called "pietas"—filial reverence. Some time ago a foolish and childish attack was made upon the character of William Ewart Gladstone, that roused the peace-loving and slightly lethargic Lord Gladstone, who fell upon the offender with a terrific power; and no one thought less of him for his hot indignation.

* * *

Honor to the Memory of Mrs. Pankhurst

A statue of Mrs. Pankhurst was unveiled by Mr. Baldwin last week. Mrs. Pankhurst was the accepted leader of the women, who fought for the suffrage in the days before the war. They were a wonderful company; in their ranks were nobles and peasants, liberals and conservatives, old and young, and never did a general have a more loyal army than that which followed Mrs. Pankhurst. They broke the law; they drove statesmen to distraction, and harassed the police. But today there is a statue erected to their leader, and at the unveiling of it a statesman delivered an oration and the police band played music. It was the war that brought an unexpected victory to the suffragists. Mrs. Pankhurst devoted her gifts to the service of the government. Her family went different ways, Christabel to

(*Continued on page* 445)

XUM

Books for Children

The Lost Cricket

AND OTHER STORIES FOR CHILDREN

By HOWARD DEAN FRENCH

These stories are told with cleverness and charm, dignity and delicacy. The author takes some everyday human incident and gracefully weaves a story which is appealing and compelling, and yet does not create the impression that he is preaching. Net, $1.50, postpaid

Slings and Sandals

By HUBERT WHITEHEAD

"A story of boys and girls who lived in Jesus' time—of Joel, whose father was head of the Sanhedrin, and of John, whose father was a trader—and of the children's contact with the friends of Jesus and with the Master himself."—Northwestern Christian Advocate.
Net, $1.00, postpaid

Sir Gregory's Lamp

AND OTHER STORIES

By IVAN R. WELTY

"The stories are derived from, or are akin to old Christian legends. They have the charm and the perennial truth of the great myths."—The Churchman. Net, $1.50, postpaid

The Dream Hills of Happy Country

By ETHEL and FRANK OWEN

"These stories are for children and about children, but adults may read and enjoy them, too. Anyone will enjoy reading about Searchlight Bill, how the moon got tangled in the tall tree, lovely little Jimmie, and the rest."—Chicago Schools Journal.
Illustrated. Net, $1.50, postpaid

Coat Tales from the Pockets of the Happy Giant

By ETHEL and FRANK OWEN

"The Happy Giant draws wonderful things out of his many pockets, around which the stories in this unusual book are centered."—New Outlook. Illustrated. Net, $1.00, postpaid

Baby Hippo's Jungle Journey

By FRANCES J. FARNSWORTH

"It takes the reader upon a get-acquainted trip with the animals of land, sea, and air. It starts with the experience of a baby hippo who wanted to be a giraffe and ends with the underground army, which is nothing less than earthworms."—American Agriculturist.
Illustrated. Net, $1.00 postpaid

Mr. Possum Visits the Zoo

By FRANCES J. FARNSWORTH

"A group of bright stories about curious creatures of the animal world and their unusual ways and tricks."—Watchman-Examiner.
Illustrated. Net, 75 cents, postpaid

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

April 4, April 11. These addresses are of 15 minutes each, and are given at 3:30 eastern standard time. On these four days the speakers are Henry S. Leeper, J. B. Rogers, L. B. Moss and J. C. Robbins.

New York Presbyterians Refuse to Pray For Persecuted Religionists in Russia

The presbytery of New York voted to take no part officially in the service of prayer and supplication for those suffering persecution for their religion in Russia,

Special Correspondence from Detroit

Detroit, March 24.

THIS city was not especially proud of what happened on Thursday, March 6, at the communist demonstration. The council of churches had suggested to the mayor that the communists be allowed to parade and make their speeches so long as they attempted no acts of violence. When the day dawned Cadillac square was a mass of curiosity seekers and a small group of communists were kept moving by an amazing number of police, mounted and unmounted. There was a clash not clearly defined between the police, onlookers, and a few professed communists. Twenty-two people were slightly injured; twenty-three men and eight women were arrested; two Detroit ministers, Dr. J. M. M. Gray, Central Methodist church, and William Kinder, rector of St. Joseph's church, appeared as witnesses in the trial of certain offenders, testifying that the police used their clubs needlessly in certain instances, striking unoffending onlookers. It was a sorry sort of an affair and Detroiters as a whole will be happy to forget it.

A Sorry Affair

* * *

A New Beginning in Detroit

The new administration, under Mayor Charles Bowles and Commissioner of Police Harold Emmons, is making a good beginning, despite the unhappy episode referred to above. Mr. Emmons is an able citizen and loyal churchman who gave up a lucrative business to take a position weighty with responsibility and a sure target for myriad critics. The whole police department has been shaken up and shaken down, in truth, turned completely over, with scores of promotions and numerous demotions. Mayor Bowles, confronted by titanic tasks, refuses to be stampeded and appears to be competent to carry on one of the biggest jobs of its kind in the country. Our municipally owned street railway system is having rough sledding but is likely to pull through despite a heavy annual deficit.

* * *

Detroit Loses to Brooklyn

Dr. Alvin E. Magary, minister of Woodward Avenue Presbyterian church, resigned his conspicuous pulpit to become the pastor of historic Lafayette Avenue Presbyterian church, Brooklyn. This is the church where Dr. Theodore L. Cuyler ministered for 30 years. Despite the many changes in Brooklyn, this church retains its prestige and wide influence. It belongs to the inner circle of the most prominent churches in Presbyterianism. Dr. Magary's going is a distinct loss to Detroit. His personality is unusual and refreshing. He is an independent thinker, a good deal of a scholar and unconventional—delightfully so. His five years' ministry in Detroit was featured by a "question and answer" period following the morning service which was broadcast and appeared the following morning in the columns of the Free Press. In the opinion of many, Dr. Magary equals Dr. Cadman in the conduct of a "question and answer" column. Dr. Magary also ran, three times a week, in the Free Press a short article entitled "I Rise to Remark." Magary closed his ministry here March 9 with a packed house both morning and evening.

* * *

An Interesting Decade

The writer has just celebrated his tenth anniversary as a Detroit minister. During this time the population of the city has increased more than a half million. Many have been the changes, but nothing more devastating in a sense than the passing of a galaxy of pre-eminent preachers. Consider the changes among the great churches on Woodward avenue. Bishop Williams was stricken by death in the midst of his prophetic career. Dr. Atkins left First Congregational church to become a member of Auburn theological seminary. Dean Warren Rogers was elected bishop-coadjutor to Bishop Leonard of Cleveland. The brilliant Dr. Hough left Central Methodist for the American church, Montreal. Dr. Marquis went from St. Joseph's to Christ church, Cranbrook, and now Mr. Magary is off to Brooklyn. Likewise, Reinhold Niebuhr left Bethel Evangelical for Union theological seminary, New York; Dr. Minot C. Morgan, Fort Street Presbyterian, to become associate at Fifth Avenue Presbyterian, New York city. There are others, but this list is long enough. . . . Possibly I may be pardoned for a brief review of my own ministry. In the past ten years I have preached some 800 times, lectured and after-dinnered my way through some 500 speeches, married 493 couples and received into the church 1200 members, united three congregations; and a Gothic church, costing more than half a million dollars, stands in stately beauty at the corner of Woodward and Josephine. And may I be forgiven if I add that the American Institute of Architects, through their Detroit chapter, have just awarded three bronze medals to as many distinctive buildings recently completed in Detroit, namely the Fisher building, the Grosse Pointe residence of Mr. Riker, and Central Woodward Christian church.

* * *

And So Forth

Former Dean Frederick Edwards, of St. Paul's cathedral, is supplying the pulpit of that church for the Lenten season. Large audiences are hearing Dr. Edwards, long a favorite in this city. . . . The pre-Easter theater services were opened this year by a week of sermons preached by Dr. Bernard Clauson of Syracuse, N. Y.

EDGAR DEWITT JONES.

which was called by Bishop W. T. Manning for March 16 at the Cathedral of St. John the Divine. The presbytery laid on the table the resolution calling for participation, after accepting a report of its social service commission, which declared that "the cause of Christ in Russia is not served by threats of economic or political pressure against that government."

Boston U. Pays Tributes to the Late Dr. W F. Warren

Friends, contemporaries and former students of the late Dr. William Fairfield Warren, first president of Boston university, from 1873 to 1903, joined in a service, held March 20, to pay tribute to "Dr. Warren, the man, educational statesman and churchman." The service was held in New Old South church, and among the speakers were Pres. Daniel L. Marsh, Bishop McConnell, Dean Arthur H. Wilde and Dr. James H. Ropes.

Billy Sunday Evangelizes Philadelphia

Forty-six churches of Philadelphia are cooperating in a series of evangelistic services conducted by Billy Sunday, from March 23 to April 9. The meetings are being held in Baptist temple.

Dr. J. T. Stone Resigns from Fourth Presbyterian, Chicago, Pastorate

Rev. John Timothy Stone, for 21 years minister at Fourth Presbyterian church, Chicago, asked his congregation on March 23 to accept his resignation as pastor, that he may devote his full time to his tasks as president of Presbyterian theological seminary, to which post he was elected two years ago. Dr. Stone suggested to his congregation that Rev. Harris R. Anderson, co-pastor of the church, has now become familiar with the life of the church and is amply fitted to succeed him as pastor. Dr. Stone asked that his resignation take effect May 15, the 21st anniversary of his coming to this field.

Dr. A. Herbert Gray Finds Americans Honest

Dr. A. Herbert Gray, British visitor to America a few weeks ago, on returning to England, writes his impressions of the American people. He finds they have "two supreme virtues," honesty and kindliness. "They make almost no pretenses. They hide nothing, not even their vices. Their other great virtue is kindliness. They have royal conceptions of hospitality. We British might well allow ourselves to be humbler toward them in many ways, if real understanding is to grow up between our nations."

Dr. Joseph Clark, Missionary, Dies in the Congo

A cable to the foreign mission department of the Baptist church brings word of the death of Rev. Joseph Clark, veteran Baptist missionary in the Belgian Congo. Dr. Clark's career in that part of the world has been marked by distinction and outstanding success.

Chicago Baptists Urge Movie Reforms

At a recent meeting of the Chicago Baptist ministers' association, it was voted to send resolutions to the U. S. senate urging the immediate consideration of the Brookhart bill, and to the house of representa-

TO UNDERSTAND INDIA

New books that will help America to interpret the present situation in this great country, especially in its relation to Christian missions.

India Looks to Her Future

by Oscar MacMillan Buck, Professor of Missions and Comparative Religion in Drew Theological Seminary; author of *"Our Asiatic Christ,"* etc.

Dr. Buck spent his boyhood in India, served there as a missionary, and recently spent a year there in company with Dr. E. Stanley Jones. Out of this unusually intimate knowledge he has written a challenging study of modern conditions. *To be published April 25th.* $1.00

India on the March

New and Revised Edition

by Alden H. Clark, *Missionary in India.*

This very popular volume has been completely revised and brought up to date (December, 1929), making it one of the best popular books on India. $1.00

An Indian Approach to India

by a group of nationals

An interpretation of the Christian movement in India by a group of prominent Indian Christians who have been given absolute liberty to express their own opinions and have been urged to write freely and fearlessly. $1.25

Friendship Press, 150 Fifth Avenue, New York

Order through your bookstore

OXFORD BIBLES

FOR EVERY PURPOSE

A FEW SUGGESTIONS

Oxford Children's Bible—Has 31 black and colored illustrations, new helps, and 4,000 Questions and Answers. Clear, self-pronouncing type. French Morocco binding. Size 6⅝x4⅝ inches. No. 6181. $3.25

Oxford Student's Bible—Contains dictionary of 300 pages of Bible helps. Printed in heavy black-faced type. French Morocco binding. Size 7¼x5 inches. No. 01453. $4.35

Scofield Reference Bible—A welcome gift to any Bible reader. Has helps on the pages where needed. Black-faced type. French Morocco binding. Size 7x4½ inches. No. 53. $5.50

Oxford Pocket Bible—A beautiful Oxford India paper Bible, printed with new wide minion type, bound in French Morocco. Size 6x4¼x1⅜ inches. No. 01337x. $4.00

Oxford Older Folk's Bible—Light and easy to read because printed on Oxford India paper with extra large type. Bound in French Morocco. Size 9x5¾x⅞ in. No. 01605x. $8.00

A Unique Gift Bible—Bound in Brown Calf, with Basket Weave grain, art silk lined, overlapping cover, with button clasp. Printed on Oxford India paper. Has 50,000 center column references. Size 6⅝x4⅝ inches. No. 03255x. $5.50

Same with Concordance, Subject Index and Dictionary of Scripture proper names. No. 03276x $6.50

Catalog listing hundreds of other styles upon request

At your bookseller's or from publisher
OXFORD UNIVERSITY PRESS
114 Fifth Ave. New York

NELSON BIBLES

American Standard and King James Versions
Guaranteed Bindings

At Your Booksellers

Thomas Nelson & Sons
Publishers Since 1798 New York

FROM ORPHEUS TO PAUL

A History of Orphism

by Vittorio D. Macchioro

Who was Orpheus? How did Orphic accounts of visions get into the Odyssey? Was St. Paul initiated into the mysteries? How much of Christian theology is Greek mysticism?

In this book Dr. Macchioro, an international authority on Orphism, answers these and other questions concerning pagan contributions to Christianity. In the simplest language he tells what is known and what is imagined about this important phase of Greek mysticism.

— $3.00 —

THE FOOLISHNESS OF PREACHING

And Other Sermons

by Ernest F. Tittle

This book is suggested not as a book of sermons for preachers, but as a book of compelling and important thoughts for all who are interested in the problems of individual life and of the life of society. Deftly and convincingly Dr. Tittle deals with that difficult question *What Is Worth While*, and, in his sermon on *Christianity in a Machine Age*, commands the earnest consideration of every thinking man.

— $2.00 —

ARMOR OF LIGHT

by Tracy D. Mygatt and Frances Witherspoon

"A little treasure house. Couched in fiction, its easy narrative lures us on so that, from the opening pages, we feel closely identified with the pulsing human hearts, and share the hopes and fears of men and women of two thousand years ago."

S. Parkes Cadman.

— $2.00 —

HENRY HOLT AND COMPANY
One Park Avenue, New York

HOLT

tives asking for consideration of the Hudson bill. The aim of these bills is to bring about recognition of the movies as a public utility and therefore subject them to government supervision.

Doctor Baketel Leaves Methodist Post

Dr. O. S. Baketel, who has served as editor of the General Minutes and Year Book of the Methodist church since 1910, following an extended service as pastor in the Pittsburgh conference and presiding elder in New Hampshire, has asked to be relieved of further editorial activity in this field on May 1. From that date his chief task will be in connection with the Methodist historical society of New York, of which he is librarian. It is announced that Rev. Frank Wade Smith, of First church, Nashua, N. H., will succeed Dr. Baketel as year book editor.

New York Rector Celebrates Long Service

Rev. John F. Steen, rector-emeritus of Ascension Memorial church, New York city, recently celebrated the 63rd anniversary of his ordination. Dr. Steen served as rector at Ascension Memorial church for 52 years.

Ministers Consider Beauty in Public Worship

On March 17 the ministers of central Maryland and northern Virginia met at Frederick, Md., to consider the subject of beauty in the public worship of God. All denominations were represented. The chief address was delivered by Rev. H. D. McKeehan of the Abbey Reformed church, Huntingdon, Pa.

Lectures on New Psychology And Christianity

Prof. J. Hudson Ballard, head of the department of religion, Occidental college, Los Angeles, has recently given lectures on "The New Psychology and Christianity" at St. Paul's cathedral, First Baptist church, Temple Baptist church, Wilshire Presbyterian church, Hollywood First Congregational church, Los Angeles; also in churches of Pasadena, Sacramento, Long Beach and Berkeley, and at San Francisco theological seminary.

Lectures for Colgate-Rochester Alumni Week

Lecturers during alumni week at the Colgate-Rochester divinity school, April 22-25, will be Dr. Lynn Harold Hough, Prof. E. R. Groves, Prof. Daniel J. Evans, and Dean John F. Williamson of the Westminster Choir school, Ithaca.

Presbyterian Leaders Pick Books For Ministers

The Presbyterian Advance asked its regular book reviewers to name the ten 1929 books considered as most valuable for ministers. Here are the books receiving the largest number of votes: "What Is Christian Education?" Coe; "Man's Social Destiny," Ellwood; "Christian Apprehension of God," Macintosh; "Poems of Justice," Clark; "Place of Jesus Christ in Modern Christianity," Baillie; "Social Sources of Denominationalism," Niebuhr; "The Primitive Church," Streeter; "The Authority of the Bible," Dodd; "A Preface to Morals," Lippmann; "Methods of Private Religious Living," Wieman; "Whither

APPROVED HYMNALS

of Today

AMERICAN CHURCH & CHURCH SCHOOL HYMNAL

COMPILED
W. E. M. HACKLEMAN
Minister of Worship
Butler University

Prices—Per copy .75, per hundred $65.00

COMPLETE ORCHESTRATION

AMERICAN JUNIOR CHURCH SCHOOL HYMNAL

COMPILED
EDWARD R. BARTLETT, D.D.
Professor of Religious Education
De Pauw University

Prices—Per copy .75, per hundred $60.00

Professors and Directors of Religious Education Commend These Books for Church, Young People and Junior Schools

Send for Returnable Examination Copy

EASTER
Service—Christ is Risen. Price 25c a copy
Pageant—Release. Price 30c a copy

E. O. Excell Company
410 S. MICHIGAN AVENUE
CHICAGO, ILL.
ESTABLISHED 1878

A Good Book for an Easter Gift

Pass On The Torch

ALLEN EASTMAN CROSS
Foreword by George A. Gordon

Lyrics of Reality

"The free verse seems to me more an achievement than an adventure."
—*Ozora S. Davis.*

"His hymns are little gospels breaking into music."—*Boston Transcript.*

"Great hymns are literature; Dr. Cross' hymns are literature! They are full of nobility as Dr. Gordon found them."—*John Clair Minot, Literary Editor of The Boston Herald.*

$1.00

THE PILGRIM PRESS
Boston Chicago

Christianity?" Hough; "Making of the Christian Mind," Atkins; "Science and the Unseen World," Eddington; "Behold the Man," Rittelmeyer; "Christianizing a Nation," Jefferson, and "Livingstone," Campbell.

Disciples School Has New President

Eureka college, Disciples school at Eureka, Ill., has been without an administrative head for more than a year. Clyde L. Lyon, for 18 years head of the department

Special Correspondence from the Southwest

PRESIDENT E. M. WAITS of Texas Christian university, Fort Worth, has written a very arresting book, just off the press, which is called "A College Man's Religion." The book comprises a large number of related addresses which make good reading, a fine balance being kept in them all. One of the most interesting notes struck by this progressive-conservative educator, especially as considered from the viewpoint of the locale, is this: "I do not believe that the college man should allow himself to be checked, labeled and pigeon-holed as either a modernist or a fundamentalist. The extreme modernist is a rationalist, an iconoclast who belongs to a kingdom of dissatisfaction. The modernist takes materialistic evolution too seriously. He makes too much of a god out of progress; the dynamo has become his madonna and his symbol of infinity. On the other hand, the fundamentalist is a literalist, and the college man says, 'the letter killeth but the spirit giveth life.'"

"A College Man's Religion"

* * *

Honor for a Church Scholar

Late in January, amid appropriate ceremonies, a portrait of Dr. Albert Henry Newman, renowned church historian and theologian, was presented to Carroll library, Baylor university. Recently similar portraits of Dr. Newman have been presented by friends to McMaster university, Toronto, and to Mercer university, Macon, Ga. Dr. Newman was for 20 years connected with the faculty of Baylor university. He was the co-founder, with Dr. B. H. Carroll, of the Southwestern Baptist theological seminary, Fort Worth. Since his retirement at the age of 78 he has been dividing his time between the residence of his daughter, Mrs. Frederick Eby, wife of the head of the department of education in the University of Texas, and that of his son, Dr. H. H. Newman, professor of zoology in the University of Chicago. Dr. Newman, besides being the foremost living Baptist historian and the author of many books, is one of the editors of the "Encyclopedia Britannica," "Hastings Dictionary of Religion and Ethics," "Jewish Cyclopedia," and many others of like importance. The portrait, which will hang alongside of those of Presidents Rufus C. Burleson, William Carey Crane, R. E. B. Baylor and Samuel Palmer Brooks, was painted by a young Georgian, Robert Swift Shorter, who has studied in this country and abroad, and whose work has been highly praised by competent art critics.

* * *

And So Forth

Texas Methodism is rejoicing not only in the meeting of the general conference of the Southern Methodist church, to be held shortly in Dallas, but also in the annual meeting of the women's missionary societies just concluded at Amarillo, where Bishop W. N. Ainsworth consecrated 21 young people for special service. . . . A column of much interest in one of the Texas newspapers is headed "Under Texas Skies." In it the following was printed: "Things are made handy for church members paying their doctor bills and church dues at the same time at Sterling City, where Dr. W. B. Everitt, a practicing physician, is also pastor." This situation is duplicated in more than one instance in Texas, but it is known that several ministers possessed of medical knowledge and not practicing the medical profession limit their advice extended to parishioners in keeping with medical ethics. . . . Rev. Max M. Morrison, pastor of Riggs Memorial Presbyterian church, Dallas, will remain with the church, declining an offer from the board of directors of Beaumont Y. M. C. A. to become general secretary of the organization. This young minister is a sort of pastor at large for the boys of Texas, being the principal speaker at state older boys' conferences held each year. . . . The American Legion is bringing the Freiburg players to Dallas, beginning March 31, for the presentation of the Passion play, and making the effort to induce a statewide attendance. This is one of many similar artistic undertakings in Texas this year intended to emphasize religious themes.

JOSEPH MARTIN DAWSON.

THE STORY OF A DECADE OF EXPERIMENTATION IN COLLEGIATE AND PROFESSIONAL TRAINING OF CHRISTIAN WORKERS

AN ADVENTURE IN RELIGIOUS EDUCATION

By

WALTER SCOTT ATHEARN
Former Dean of Boston University School of Religious Education and Social Service

This far-reaching and scientific study of the status of religion and religious education in American institutions of higher learning amasses a great amount of illuminating data and convincing arguments from many sources in defense of academic recognition for religion and religious education, and points out the need of placing the same professional and technical emphasis on religious education that is demanded for the other learned professions.

Price, $3.50

THE CENTURY CO.
353 Fourth Avenue
New York City

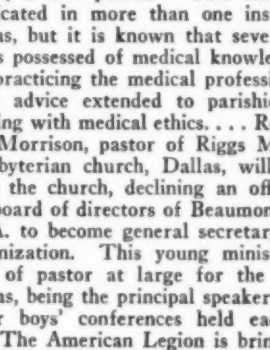
The *Goodspeed* Translation
The New Testament
In the language of today
Popular Edition, $1.10 postpaid
At all bookstores
The University of Chicago Press

Study This Summer at

UNION THEOLOGICAL SEMINARY

IN THE CITY OF NEW YORK

SUMMER SESSION--6 weeks--JULY 7 to AUG. 15



(in the Summer Session of Columbia University)

COURSES with Credit toward Degrees include—

Old Testament, New Testament, Religious Education and Psychology, Practical Theology, History of Religion, Philosophy of Religion, Systematic Theology, Christian Ethics.

FACULTY of Prominent Ministers and Teachers drawn from Union Seminary and other Theological Institutions.

Send for Course of Study and Full Information.

REGISTRAR—Union Theological Seminary, 3041 Broadway, New York City

Interdenominational School of Theology

Oberlin offers to men and women who hold the bachelor degree from a recognized college a Graduate School of Theology and training for religious leadership under a faculty representing five denominations. The curriculum has been built upon careful study of the needs which religious leaders are called to meet, and its arrangement has excited the enthusiastic comment of many educational leaders. Courses for men and women lead to A.M., B.D., S.T.M.

The opportunity for summer work in rural and city fields is unexcelled. Semi-weekly seminar meetings to discuss practical problems.

As part of a college community, which includes an outstanding Conservatory of Music, Oberlin offers an inviting scholastic atmosphere with many cultural advantages.

Plan to come next year, or bring the school to the attention of a prospective student for the ministry. For further information and catalog address:

THOMAS W. GRAHAM, D.D. DEAN
Oberlin
OBERLIN OHIO

THE JUNALUSKA SCHOOL OF RELIGION

(A six-week's summer school of Religion)

LAKE JUNALUSKA, NORTH CAROLINA
In the Blue Ridge Mountains
"The Land of the Sky"

Courses in Bible, Religious Education, Christian Doctrine, Missions, Psychology of Religion, Educational Psychology, and Sermon Construction.

Faculty: Elbert Russell, Frank S. Hickman, Gilbert Rowe, and Harvie Branscomb, of the School of Religion of Duke University; W. C. Bower, of the University of Chicago; Samuel G. Inman, of the Commission on Co-operation in Latin America; and S. M. Duvall of Scarritt College.

Credit on the A.B., the M.A., and the B.D. degrees in the School of Religion of Duke University and in other institutions.

Beautiful and inspiring surroundings. Fees nominal; expenses reasonable.

Date—July 21-August 30.

For leaflet literature describing the school and printed announcement, address: Dr. Paul N. Garber, Registrar School of Religion, Duke University, Durham, North Carolina, or Rev. John Q. Schisler, Director of Training Work, General Sunday School Board, 810 Broadway, Nashville, Tennessee.

PACIFIC SCHOOL of RELIGION
PREPARES for the RELIGIOUS VOCATIONS
BERKELEY CALIFORNIA

Does Your Church Need Money?
Over 8500 Church Organizations have raised much-needed funds by the sale of—
GOTTSCHALK'S METAL SPONGE
It cleans and scours everything. Does not sliver, rust or scratch. Keeps hands dainty. Write for information on this Money-Making Plan.
METAL SPONGE SALES CORPORATION
Dept. 108 Lehigh & Mascher Sts., Phila., Pa.

of reading at Northern Illinois State Teachers college, has been elected to this post, and will begin his service at Eureka June 1.

Rabbi Wise Gets Large Gift For Religious Work

A gift of $75,000 was recently presented to Rabbi Stephen S. Wise for the work of the Jewish Institute of Religion, of which he is founder and president.

Presbyterian Minister to Teach at Beloit College

Rev. E. W. Hale, for several years assistant minister at Fifth Avenue Presbyterian church, New York, has accepted an invitation to join the faculty of Beloit college.

New Bishop for Louisiana

Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala., was unanimously elected bishop of Louisiana on March 12, to succeed the late Bishop Sessums.

Catherine Booth to Write Biography of Her Father

Commissioner Catherine Booth, of the Salvation army, daughter of the late Gen. Bramwell Booth, is leaving the army to write a biography of her father.

Vermont Studies Rural Church

The status of the rural church is one of the most important aspects of the study of the rural life of Vermont now being carried on by the Vermont commission on country life, a body of about 100 persons, of which the governor is the chairman, and which is studying all aspects of the rural life of the state.

King of Siam Aids Presbyterian Mission Hospital

According to advices received by the Presbyterian board of foreign missions, the king of Siam has set apart $4,200 annually for the support of the Presbyterian mission hospital in Chiengmai. The appropriation is accompanied by only one stipulation, that the hospital continue the work it has been doing for the poor. A similar annual contribution has been given for a number of years by the king to the Presbyterian leper hospital in Chiengmai. The late crown prince of Siam, who earned his degree of M. D. at Harvard, had been taking his interneship at the Presbyterian mission hospital in Chiengmai, and was enthusiastic over the institution.

Pre-Easter Speakers at St. Louis

Rev. G. W. Truett, Rev. John Timothy Stone and Dr. Charles R. Brown will be the preachers at the Orpheum theater, St. Louis, for the three weeks prior to Easter of this year.

Northwestern Dean of Music to Promote Congregational Singing

Dr. Peter C. Lutkin, dean of the school of music of Northwestern university, is launching a movement for the establishment of hymn-singing festivals in American churches, similar to those in vogue in England. In an explanatory circular concerning the movement he announces that his department holds itself ready to lend its assistance to such leaders as may be

RELIGIOUS EDUCATION COURSES
NORTHWESTERN UNIVERSITY SUMMER SESSION

June 23 to August 16, 1930

Wide Range of Courses
Forward-looking professional and lay workers, ministers and missionaries will find courses suited to their special needs.
Religion, the Bible, Worship, Religion of Childhood and Youth, Character Education, Curriculum, Psychology, Method, Guidance, Organization, Administration, Supervision, Religious Education in Mission Lands, Recreation, Statistical Method, Research, Laboratory facilities in carefully selected situations. All courses count toward standard degrees.
Courses in sociology, philosophy, psychology, music, speech, theology, history, available on same campus.

Faculty
A distinguished faculty—recognized leaders in their respective fields—supplement the regular staff in offering these courses.

Location
On the shore of Lake Michigan. In beautiful Evanston. A splendid situation for work and recreation.

Information
For detailed information write Dean John E. Stout, School of Education, 57 University Hall, Evanston, Illinois.

TRAINING FOR THE CHRISTIAN MINISTRY

Hartford Theological Seminary—interdenominational—is one of three great schools on one campus with over 50 on the teaching staff. Its world atmosphere broadens. Religious education and missions part of theological training. Courses lead to B.D., S.T.M. and Ph.D. Ask for booklet.

ROCKWELL HARMON POTTER, D. D., *Dean*
HARTFORD, CONNECTICUT

HARTFORD
Seminary Foundation

UNION THEOLOGICAL SEMINARY *announces* Two Summer Conferences

Ninth Annual Conference on Church Work in City and Industrial Communities—JUNE 17 to 28

A study of such problems as "The Church and Youth," "The Church and the Community," "The Church and the Individual."

Tenth Annual Conference for Ministers and Other Religious Workers —JUNE 23 to JULY 4.

Six courses of five lectures each by Canon Charles E. Raven of Liverpool Cathedral, England; Dr. Richard Roberts of Toronto, Professor William Adams Brown, Professor Halford E. Luccock, of Yale Divinity School; Dr. Henry T. Hodgkin; and Professor Ernest F. Scott.

For full information write to Dean Gaylord S. White, Director of Conferences, 5041 Broadway, New York City

interested in promoting better congregational singing. He also offers facilities of his department in the conducting of hymn festivals in the midwest.

New York Y Spends 10 Million For New Buildings

Completion of the construction of two new branches early this year at a cost of

BRITISH TABLE TALK

(*Continued from page* 439)

the preaching of the second advent, Sylvia to the left wing of our politics. That fine band of women, when they had the suffrage, did not form themselves into a party, as some feared would happen. They went each to her own place in the field of political effort. Mrs. Pankhurst won a place among those whom the country delights to honor, and it is always a welcome thing to hear Mr. Baldwin; but if I had had to choose a speaker, I should have gone to one of the company of men who stood by the women when they needed allies. Nevinson, John Masefield, W. W. Jacobs, Pethick Lawrence—such men as these should have spoken on a day when an act of restitution was made to the women who fought the battle of liberty.

* * *

Peace Through the Referendum

When the week began there were many comings and goings in conservative ranks. The newspaper peers had started a new party. They threatened to make a split in the conservative ranks. They were not very greatly encouraged by the reception which they had, and Lord Beaverbrook, a skillful intriguer, sought for a way of reconciliation which might be at the same time a way out of a false move. Mr. Baldwin and he with the approval of Lord Rothermere agreed upon the formula of the referendum. That is to say, Mr. Baldwin agreed to submit the question of taxes upon food to a referendum of the citizens and to accept their verdict. Thereupon Lord Beaverbrook called off the new party, and returned the subscriptions sent for the purpose of forming it. But Lord Rothermere, who has other policies in mind in addition to empire free trade, has separated himself from his brother newspaper peer; and the Daily Mail advocates the new party while the Daily Express is at peace with Mr. Baldwin under the new formula. I never had much faith in the power of these two men to form a party; they cannot even hold together for three weeks!

* * *

The Naval Conference

The French demand for further security before reduction of armaments can be considered is now before the conference. The first reception of M. Briand's formula is decidedly unfavorable. There is a general agreement that the covenant of the league, the Locarno agreement and the Kellogg pact give all the political security which can be offered. And it is everywhere understood that the United States will not enter into any agreement which involves obligations in European affairs. It is stated that M. Briand wishes to secure the participation of the United States in a consultative agreement. Britain, Italy and France, in his plan, are to enter into a treaty of mutual assistance, but he has no hope of securing the adhesion of America to this treaty. Obviously he has in mind security in the Mediterranean. M. Briand is an old hand at conferences, and may be putting out claims higher than he expects to be accepted. The prime minister is still hopeful of the conference; that is our best hope in a cloudy day. . . . There is the deepest sympathy with the French people in the devastation wrought by the floods in the Midi. The stories of heroic rescues have deeply moved our people. Who can forget M. Poult, the swimmer, who after rescuing others for a day and a night was drowned?

* * *

The Day of Prayer for The Russians

The government did not act in the wisest way in their announcement that the intercessory prayers for the Russians should not be offered in army and navy services. They stated that these prayers would have a political bearing, and no doubt they will in many minds; but it can be said with confidence that the churches as a whole do not so think of them. The government quite rightly tried to see our churches as the bolsheviks would see them. They no doubt will interpret these prayers as moves in the game of political intrigue. The government might have made it more evident that they were seeking to avoid occasions of giving material for misunderstanding. On the main question most people, I think, are agreed—that soldiers and sailors should be free to pray as they are moved to do, but that in parade services at which they are compelled to attend it is unwise to include intercessions which will most certainly be taken by the soviet government to have a political implication. The government has had to submit to some fair criticism from the archbishop and to some utterly unjust attacks from those who represent them, as opposed to the offering of intercessions for the Russian Christians. Those who attend church on Sunday will be led by most of their priests and ministers to pray for the Russians, not as though they were in peril of their lives, but as they are without question exposed to a fanatical and ruthless attack upon religion. And they may well pray that there may not be set up in Russia as a permanent thing, a state which bases its policy upon the entire negation of religion. Many who have no illusions upon the defects of the Orthodox church in Russia, dread greatly the prospect if that vast nation, between the west and the east, deliberately builds its new life upon a materialistic creed and upon a total negation of Christianity. What will that mean for China?

* * *

Unemployment

The debate on unemployment last night became the occasion for criticism of Mr. J. H. Thomas. Mr. Lloyd George was not in his severe mood. There is an air of unreality about these discussions. Labor blamed the conservatives when they were in office; now the conservatives blame labor.

EDWARD SHILLITO.

Important NEW *Books*

Immediate . . . . . Publication

The Spirit of God and The Faith of Today

By RICHARD ROBERTS

Publication Date—April 2. ($2.00)

In Three Parts: Part I—Pentecost; Part II—The Spirit at Large; Part III—The Spirit in Relation to Thought and Practice.

The Passion Week

By WALTER E. BUNDY

Publication Date—April 2. ($2.00)

Passion Week, Day by Day. A Hand Book for Ministers, Laymen and Study Groups.

Two-Minute Stories

As Told By CARL S. PATTON

to Boys and Girls Who listened and Came Back for More.

Publication Date—April 2. ($1.25)

Perpetuating Pentecost

By JOHN M. VERSTEEG

Recently Published. ($2.00)

At Bookstores or from the Publishers

Willett, Clark & Colby

440 S. Dearborn St. - Chicago
200 Fifth Avenue - New York

Wilson
SECTIONFOLD
(Reg. U. S. Pat. Off.)
PARTITIONS

Extra Rooms Whenever Needed

ALLOW each class to have its own room. When folded back have one large room for Sunday school or church services. Installed in old buildings as well as in new. *Made complete at our factory and guaranteed for 5 years.* Send for Catalog No. 17.

THE J. G. WILSON CORPORATION
11 East 38th St., New York City
Offices in all Principal Cities
Over 50 Years in Business

Charles Svoboda
CHURCH FURNITURE
1505 RACE STREET
PHILADELPHIA · PA·

Pulpit Gowns
and Choir Vestment
Custom Tailoring
FOR CLERGYMEN
Pulpit Hangings and Bookmarkers
Cox Sons & Vining
131-133 East 23rd New York City

Church Furniture
Globecraft Shops
Since 1876
Fine Church Furniture moderately priced.
Tell us your needs. Before you buy—Compare!
Globe Furniture Mfg. Co.
19 PARK PLACE NORTHVILLE, MICH.

six million dollars, and final approval of the plans for four other buildings costing about four million dollars are announced in the annual report of the New York Y. M. C. A. The structures nearly completed are the West Side branch, at 5 W. 63d street, and William Sloane house, a new branch for men of the army, navy and marine corps at 256 W. 34th street. Three of the buildings about to be constructed are the New York Central branch, the Seamen's house, and a branch for Negroes. The work of the New York city Y is now carried on through 16 branches, with activities in 32 centers.

Two Disciples Colleges to Have New Heads

Dr. Arthur Braden, who recently closed his work with California Christian college, has been elected president of Transylvania college, the College of the Bible and Hamilton college, Disciples schools in Lexington, Ky. Rev. Carl Agee has resigned the pastorate of First Christian church, Columbia, Mo., to do special work in Union seminary, New York, for 15 months in preparation for assuming the deanship of the Missouri Bible college, Columbia, Mo., where he will succeed the present dean, Dr. G. D. Edwards, upon his retirement in 1934. In September of next year Mr. Agee will become professor of New Testament and associate dean of the college.

Dr. F. Ernest Johnson Now in the Orient

Last month Dr. F. Ernest Johnson, executive secretary of the Federal council's research department, sailed for three months' absence in the orient, where he is to carry forward the survey of the foreign work of both the Y. M. C. A. and the Y. W. C. A.

Dr. J. H. Franklin Sails For Shanghai

Secretary James H. Franklin, of the American Baptist foreign mission society, sailed from San Francisco Mar. 8 for Shanghai. The primary object of his journey is to visit the West China mission. He will also spend considerable time in east and south China, Japan and the Philippines, and on his return trip will make stops at Burma and India. Finally, he plans to visit mission fields in Europe. For many months the West China missionaries have urged Dr. Franklin to visit them that he may see conditions there with his own eyes and thus help them to solve their pressing problems.

Dr. Newton Lectures at Inter-Seminary Conference

Dr. Joseph Fort Newton gave two lectures at the Interseminary conference which was held at the Lutheran seminary, Gettysburg, Pa., Feb. 27. His lecture titles were "Preaching to the Modern Mind" and "The Return to the Altar."

Japanese Federated Churches of U. S. Celebrate Jubilee

The Pacific coast Japanese federated churches are celebrating their golden jubilee this year in all the Japanese American centers. It was 50 years ago that the first little group of Japanese workmen, so recently come to America to work, were gathered into the first congregation. Today there are 82 Japanese congregations of eight church bodies with an approximate membership of 5,000, and with over 12,000 children in the Sunday schools. The celebration is taking the form of an intensive evangelistic campaign.

Rev. Clarence Wilson Will Preach at Central Union Church, Honolulu

Rev. Clarence H. Wilson, of Yonkers, N. Y., sailed from San Francisco recently for Honolulu, where he will be the preacher for several months at Central Union church, Honolulu, the largest church in the Hawaiian islands. Dr. Wilson was elected in November to be the first chairman of the executive committee of the newly merged general council of the Congregational and Christian churches. He was pastor for 18 years at Glen Ridge, N. J., a suburb of New York. Dr. Wilson will return from Honolulu to join the Congregational pilgrimage which will sail in June from New York on the S. S. Adriatic for the decennial meeting of the International Congregation council at Bournemouth, Eng. Dr. Wilson succeeds, at Central Union church, Rev. Philip A. Swartz, who resigned as the minister of religion to become minister at First Congregational church, LaGrange, Ill.

Forty Wesley Foundations Now in Operation

The Wesley Foundation movement, represented by the many Wesley foundations operating in state universities and other tax-supported schools, where thousands of Methodist young people are in attendance, is a directed attempt on the part of the Methodist church to minister to young people in institutions of higher learning so that during college years connections with the church shall be strengthened and not severed. The work is made possible mainly through the help rendered by the board of education and the board of home missions and church extension. This Wesley foundation work is now in operation in more than forty college and university centers.

Mr. Rockefeller Makes Gift To Annuity Board

According to the Baptist, John D. Rockefeller, Jr., has given a half-million dollars to the relief and annuity board of

Revitalizing Religion

By ALBERT EDWARD DAY

The author believes that religion has lost its appeal because of the obscurity of its language. In this book he revitalizes the great themes of Christianity—Christ, salvation, faith, morality, immortality.

Price, net, $1.25, postpaid

AT THE BETTER BOOKSHOPS

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO
Boston Pittsburgh San Francisco Detroit Portland, Ore. Kansas City

the Immanuel Baptist church, Lexington, Ky. This board controls a fund for aged ministers who have been of outstanding service to the Baptist church.

Three Fellowships to Discuss Union Next June

A call has been issued for a meeting of the commissions appointed by the Episcopal, Presbyterian and Methodist churches to discuss further a proposed platform for the ultimate union of these fellowships. The meeting will be held in Atlantic City, June 2, 3. In a statement by Rev. Edward L. Parsons, bishop of the Episcopal diocese of California, who is chairman of the commission for his church, closes with this explanation of the purposes and plans of the coming conference: "The joint meeting next June, after presentation of the historic background, will consider the position of the communions concerned on the following topics: The relation of church and state; the authority of the church in moral matters and the discipline for its enforcement; and, finally, a number of specific matters such as war, international relations, industry, the family, marriage and divorce, racial relations and law observance. The purpose of the conference is, of course, not merely to discuss but to discover just what the official positions of the churches may be, to compare them and to learn how far, if at all, they seem to offer serious impediments to unity. The matter will not be concluded in June. It may take a long time."

Preparing for the General Conference

Bishops Sam R. Hay, of Houston, E. D. Mouzon of Charlotte, N. C., and John M. Moore of Dallas have just held a meeting with the local committee of three hundred who are making preparation for the forthcoming meeting of the general conference to be held in Dallas in May. Rev. Forney Hutchinson, pastor of First Methodist church, Oklahoma City, attended the committee meeting. Methodism as reflected in the Texas Christian Advocate seems to be in a very healthy state in the southwest at this time.

Wisdom from Dr. Reinhold Niebuhr

"Ministers who can preach the gospel of Jesus in our kind of civilization without making anyone uncomfortable deserve an automobile for the difficult feat."

American University Seminar To Palestine

The American University Seminar to Palestine provides for ministers, directors of religious education, Christian association secretaries, theological students, and others interested parties, an opportunity to study in the Holy Land. The seminar will be in a regular summer session, July 15 to August 14, in the American School of Oriental Research in Jerusalem, of which Dr. C. C. McCown, dean of the Pacific School of Religion, is the director. The seminar will meet for lectures on the geography and peoples of Palestine at stated periods en route. Then, during the four weeks session in Jerusalem, Director McCown will offer a regular course in the archeology, geography, and history of Palestine. In addition, he will head expeditions north into Samaria and Galilee, south into the Hebron and Philistine country, and into the Jordan and the Dead sea region. In addition to the four weeks in Jerusalem the seminar will have the opportunity of visiting Athens, Constantinople, Smyrna, Rhodes, Beirut, Cairo and the Pyramids, together with a visit to the Passion Play.

BOOKS RECEIVED

The Making and Meaning of the Augsburg Confession, by Conrad Bergendoff. Augustana Book Concern, $.75.

We Believe in Prayer, edited by Sydney Strong. Coward-McCann, $1.50.

Adventures in Service, by George C. F. Pringle. McClelland & Stewart, Ltd., $2.00.

By the Wayside, by Henry Clay Burson. Pigott-Washington Printing Co., Seattle, $1.75.

The Foolishness of Preaching, and other Sermons, by Ernest Fremont Tittle. Holt, $2.00.

Proceedings of the National Conference of Social Work, 1929. University of Chicago Press, $3.00.

A New Economic Order, edited by Kirby Page. Harcourt, Brace, $3.00.

The Baha'i Peace Program, from the Writings of 'Abdul-Baha. Baha'i publishing committee, New York.

Understanding the Adolescent Girl, by Grace Loucks Elliott. Holt, $1.25.

The Filene Store, a Study of employes' relation to Management in a Retail store, by Mary La-Dame. Russell Sage Foundation, $2.50.

The Sun Also Rises, by Ernest Hemingway. Modern Library, $.95.

China Christian Yearbook, 1929. Christian Literature Society, Shanghai.

The Pew Preaches, edited by W. L. Stidger. Cokesbury, $2.50.

The Church in China, by Donald W. Richardson. Presbyterian Committee of Publication, Richmond, Va., $.50.

The Significance of Jesus Christ, by Willard Chamberlain Selleck. Murray Press, Boston.

Potato Face, by Carl Sandburg. Harcourt, Brace, $1.50.

Bystander, by Maxim Gorki. Jonathan Cape & Harrison Smith, $3.00.

The Ship of Truth, by Lettice Ulpha Cooper. Little Brown & Co., $2.50.

"Oh! How Lovely!"
The Bride
will say that, and probably add other enthusiastic comments when the officiating clergyman presents her with our beautiful
Marriage Certificate
Cover of flexible suede sheepskin, lined with moire rayon silk. Certificate is engraved; extra pages for guest signatures. Half dozen $5. Copy for examination FREE; pay $1 if you like it; if not satisfactory return sample.
Manufactured and Sold by
Clint W. Lee Co., SEATTLE WASHINGTON

DEAGAN
TOWER CHIMES
A hymnal program in the morning, old favorites at sundown, curfew at night—the sweet, lingering, eagerly-awaited voice from the belfry that brings new prestige and influence to the Church.
Automatically Played
Press a button and the Chimes begin to play. Or, set the dial of a clock today and tomorrow at the desired hour a program of Chimes music fills the air! The Voice of the Church—the Memorial Sublime.
Price, $3375 and up. Full details on request.
J. C. DEAGAN, Inc., 164 Deagan Building, Chicago

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

THE MENACE of the MOVIES
By FRED EASTMAN
in folder form is now being ordered by many hundreds of ministers and laymen, for distribution in their communities.
Prices: 10 cents per copy
$7.50 per 100
This coupon is for your convenience in ordering.

THE CHRISTIAN CENTURY,
440 So. Dearborn St.,
Chicago, Ill.
Gentlemen: Please send me.....copies of the folder: THE MENACE OF THE MOVIES.
☐ I enclose $.....
☐ Please send bill.
NAME.....
ADDRESS.....

1930 *looks like a big year for religious books*

Here are some new books that "look big"

The New Preaching: ***Joseph Fort Newton***
Not the conventional type of book on preaching, but one of prophetic quality. Dr. Newton sees coming a new kind of preaching, a "new race of great preachers" for a new age of faith. ($2.00)

The Christ of Every Road: ***E. Stanley Jones***
Dr. Jones here enlarges on his earlier "Christ of the Indian Road," and finds Christ the key to the religious problems of the entire world of humanity. ($1.50)

Theism and the Modern Mood: ***W. M. Horton***
The March selection of the Religious Book Club. A clear and convincing statement of "what the current controversy over humanism is all about." ($2.00)

Poems of Justice: ***Compiled by Thomas Curtis Clark***
This anthology of the great poems of brotherhood and service has already been recommended by the Presbyterians and Methodists as one of the ten 1929 books every minister, every layman should possess and read. ($2.50)

The Foolishness of Preaching: ***Ernest F. Tittle***
Dr. Tittle's own selection of his sermons that he considers his best. Includes a special section of Lenten sermons. ($2.00)

We Believe in Prayer: ***Sydney Strong, Editor***
A book for the times! About 100 leaders of world thought tell why, and how, they believe in prayer. ($1.50)

Mahatma Gandhi's Ideas: ***C. F. Andrews***
This interpretation of the personality and work of the Indian leader is by his most ardent Western admirer and intimate friend. ($3.00)

If I Had One Sermon to Preach on Immortality: ***W. L. Stidger, Editor***
Shannon, Norwood, M. S. Rice, Newton, Cadman, Hough, Jefferson, McConnell and many others contribute to this timely anthology. ($2.50)

Love in the New Testament: ***James Moffatt***
Gets at the very heart of Christianity, which means, to Dr. Moffatt, an unprecedented depth and range of love *because of the Divine Love in history in Jesus Christ.* ($3.00)

Rise of American Civilization: ***C. A. Beard***
The most satisfactory history of America because it is not merely a presentation of facts, but a glowing account of the great movements that *are* American history. (One volume, $3.00)

His Glorious Body: ***Robert Norwood***
Brief, informal talks on the question of immortality. For Lenten sermon-makers. ($2.00)

Be of Good Cheer: ***W. P. G. McCormick***
The note of joy in religion in this book is a timely and needed note in 1930 Lenten preaching. ($1.00)

Social Sources of Denominationalism: ***H. R. Niebuhr***
At *last* a satisfactory history of the churches, says Dr. C. C. Morrison. ($2.50)

Man's Social Destiny: ***Charles A. Ellwood***
A foremost philosopher finds Jesus and his teaching the key to our modern problems. ($2.00)

We handle *all* books of *all* publishers

And here is a list of 40 GOOD BOOKS new and recent

Science and the Unseen World Eddington	$1.25
Love the Law of Life Kagawa	2.00
The Bible Thru the Centuries Willett	3.00
The Christian God Roberts	1.50
The United States of Europe Hutchinson	2.00
The Recovery of Religion Bradley	2.00
What Do We Mean by God? Valentine	2.00
Modern Religious Dramas Eastman	3.00
Quotable Poems Clark-Gillespie	2.50
Jesus and Social Institutions Mathews	1.50
Religion in the Modern World Randall	1.50
Pentecost: A Renewal of Power Bruner	1.50
The Holy Spirit Calkins	1.50
Men Who Made the Churches Hutchison	1.50
The Abingdon Commentary Eiselen	5.00
The Lesson Round Table Dodge, Edit	1.25
Tarbell's Teacher's Guide Tarbell	1.90
Preaching Out of the Overflow Stidger	2.25
Heights of Christian Living, (Sermon on the Mount) Hayes	2.00
Church Publicity Leach	2.25
The Dilemma of Protestantism Hammond	2.00
Jesus or Christianity? Page	2.00
The Hero in Thy Soul Gossip	2.50
Voices of the Age Pound, Edit.	2.50
Magnificent Obsession Douglas	2.50
The Scandal of Christianity Ainslie	2.00
The Story of Philosophy Durant	1.00
The Outline of History Wells	1.00
We Believe in Immortality Strong, Edit.	1.50
Some Exponents of Mystical Religion Jones	1.50
The Man Who Dared to Be God Norwood	2.50
Place of Jesus Christ in Modern Christianity Baillie	2.00
Life of Prayer in World of Science Brown	2.25
Pentecost Day by Day Wright	.75
Talking With God (Prayers) Smith, Edit — Cloth 50c, leather	1.00
Lenten Sermons North, Edit	2.00
What Is Christian Education? Coe	2.25
Whither Christianity? Hough, Edit	3.00
Preaching Values Luccock	2.00
Sermons of Power 9 Preachers	1.50
Methods of Private Religious Living Wieman	1.75

CHRISTIAN CENTURY BOOK SERVICE,
440 S. Dearborn St., Chicago

Send me.....

.....

.....

.....

.....

My Name.....

Address.....

☐ Cash ☐ Credit

ISSUE 15

C
C
By
Ma
Fi